

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

GOD OF OUR LIFE

God of our life, through all the circling years,
We trust in Thee;
In all the past, through all our hopes and fears,
Thy hand we see.
With each new day, when morning lifts the veil,
We own Thy mercies, Lord, which never fail.

God of the past, our times are in Thy hand;
With us abide.
Lead us by faith to hope's true Promised Land;
Be Thou our guide.
With Thee to bless, the darkness shines as light,
And faith's fair vision changes into sight.

God of the coming years, through paths unknown
We follow Thee;
When we are strong, Lord, leave us not alone;
Our refuge be.
Be Thou for us in life our Daily Bread,
Our heart's true Home when all our years have sped.

—Hugh T. Kerr, 1871-1950

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TEACH US TO NUMBER OUR DAYS

How much time do we really have? Can we actually number our days that we can be sure of growing to maturity? We know that life is uncertain, even to those who are blest with abundant health and strength. We are living in the time when deaths by accidents are common, of everyday occurrence! Jesus says: "My time is not yet come, your time is always ready." As our time of departure is not known to us, we should be always ready for that departure. Jesus says, "Therefore be ye always ready: for in such an hour as ye think not the Son of man cometh." (Matthew 24:44) "So teach us to number our days, that we may apply our hearts unto wisdom." (Psalm 90:12)

Since we have this knowledge of the conditions of the time, it is well to pause from the busy rush in our lives and take stock of ourselves; that should our purpose in life be not on the right track, the quicker we begin to use the time wisely, the better! Our time left us here could be very short indeed! Jesus says by James: "For what is your life? It is even as a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14) Paul the Apostle had such a good outlook in all this, for he wrote: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's." What a secure and satisfying way to live! Though storms may come to try our very souls, we are the Lord's, and if we have faith and trust in Him we can be assured and know by our own experience the words of the apostle: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." (Romans 8:28)

And regarding this further central fact and condition of our lives, let us consider seriously these words of

Paul concerning himself that also concern our Christian lives: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20) "And they that are Christ's have crucified the flesh with the affections and lusts." (Galatians 5:24)

When Paul said "I am crucified with Christ," he meant these very words. The affections and lusts of the world were on trial in his life as they should be in our lives. This is bearing the cross and a very evidence in our lives that God is working in us. And this is on the positive side: "For it is God which worketh in you both to will and to do of his good pleasure." (Philippians 2:13) Then comes the assurance and the good pleasure of His love—the solid rock of satisfaction, for we are beginning to fit into the purpose that God has intended that we can be. We are beginning to experience the pleasures of a life that's hid with Christ in God. For Jesus says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17)

On this new year time may we all give serious study of our true condition in the sight of God and take a review of our life with the urge to do better by God's helping hand. And that means we come to God as He has so fully directed, believe to the saving of our souls and trust God all the way. Give Him our whole life, and fully and truly believe His holy Word.

AWAKE MY SOUL

Awake my soul: consider well
The way I go, what I may tell;
The way of God my course I go;
What I may do, what I may know.

I've gone in lifetime quite a way,
Still pressing on, I cannot stay;
But I can trust Thy hand to guide
And evermore be near Thy side.

So coming to another year,
What do I have to really fear?
If I but love Thee as I should,
I know that things will turn out good.

I cannot see the way ahead,
So take my hand, that I be led;
The blind man go, the lame led on
Till daylight comes and night is gone.

It seems that as I older grow,
The way more steep—I harder go,
And living in this sinful day
We have great need to watch and pray!

Teach us to love Thy Word divine
And may its precepts in us shine;
And love this living, dying race,
For all to Thee will have to face.

For this my race is nearly done,
All come to end that have begun;
I long to see Thee face to face
And be at Thy grand dwelling place.

—J. I. Cover
Sonora, California

SUBSCRIPTIONS

January is the month when most of our subscriptions are due for renewal. We thank those of you who have renewed already. For those who are not sure when their subscriptions expire, we refer you to the date after your name on the envelope of each issue. We cannot send individual notices because of mailing regulations. The rate is \$2.00 per year. However, if you know of anyone who might profit by receiving this paper, please let us know and we will be glad to send it to them free on a trial basis.

We urge the readers to participate by writing for this paper as the Lord leads and by sending selected material that has been especially helpful to you. —L.C.

WHAT MUST I DO TO BE SAVED?

Probably every Christian has been asked in one way or another what is required for salvation. Certainly when someone asks this question, he has placed a great deal of responsibility on whoever he has asked. First, if he is serious, he has demonstrated that the Holy Spirit has been convicting him of his past sin. Secondly, he has inferred that the person he has asked is a Christian and knows what is required for salvation. The question that we as Christians must therefore consider is whether we know what to tell such a person who might ask us the way to salvation. Our answers should reflect those given in the Holy Scriptures--no more and no less.

Jesus faced this question during His ministry when a young man asked, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered, ". . . if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:16-22) (See also Mark 10:17-22 and Luke 10:25-37) Two points were made by Jesus to the young man. The first involved the keeping of the commandments. The second involved placing everything in life secondary to following Jesus.

Certainly, nothing is more important than believing on and following Jesus if one would be saved. On the day of Pentecost, about three thousand collectively asked, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38) Before He ascended into heaven, Jesus also confirmed the need for belief and baptism: "He

that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16) Peter and John also spoke plainly before Annas the high priest and the religious rulers of the day: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

Thus far, we have seen that salvation involves repentance, belief, and baptism. Today there are those who play down the importance of baptism. This is difficult to understand, for while it is not the baptism that saves, the Scripture clearly teaches that God has intended for man to be baptized when he comes to the Lord. Jesus Himself insisted on being baptized "to fulfill all righteousness" and was approved by God saying, "This is my beloved Son, in whom I am well pleased." (Matthew 3:14-17) Later, when the Holy Spirit was poured out on Cornelius and his household, Peter's response was, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." (Acts 10:47-48) The New American Standard translation says he ordered them to be baptized. Surely this would leave no doubt as to the importance that was placed on baptism.

One important aspect of salvation mentioned earlier is the gift of the Holy Spirit. Peter indicated that all who believed, repented, and were baptized would receive the gift of the Holy Spirit. Paul in his letters to the Romans indicates that a person must have the Holy Spirit indwelling in him to be counted among the saved. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Romans 8:9) Paul also tells about the law of the Spirit as opposed to the law of the flesh. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was

weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8:1-4)

Even though salvation comes by the atoning work of Jesus on the cross, there are those who feel they must do something in return for it so that they may earn it. Paul tells us this is not the case, "That in ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2:7-9) We should remember that there is nothing we have ever done or can ever do to earn salvation. It has been given to us by a loving Heavenly Father, through the death and resurrection of His Son Jesus Christ.

Having accepted the principle that salvation is free by the grace of God, one might still ask, "but aren't there some laws or rules which we must keep in our day to day life?" This problem comes up in the early church. After Christ's death, the church was Jewish in character. Therefore, when Gentiles began to join the church, the question as to whether they should keep the Jewish law and be circumcised arose. The question was debated and settled at a church council in Jerusalem. The Holy Spirit led James to propose that most of the requirements of the Jewish law be dropped. Then a letter was sent out to the local churches in which it was stated, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." (Acts 15:28-29) This was the example set by the apostles under the guidance of the Holy Spirit. No longer are men bound by tradition, but they are to be free through the grace of Jesus Christ and the law of the Spirit.

The question that we must ask ourselves is this: Do we give the pure message of salvation to unbelievers, or do we have our own ideas and preconditions about what a person must do to gain salvation, just as some of the early Jewish Christians did? The Holy Scriptures must be our guide in this matter. We may not require anything of a person who is seeking salvation than what has been set down by the Lord Jesus Christ and the Holy Spirit. Let us diligently search our hearts to make sure we are giving out the pure gospel, unadorned by traditions which may be acceptable as good works when done voluntarily but which the Lord would not require as a condition for membership in His eternal Church.

Finally, when talking to unbelievers, let us remember the words of Jesus and His invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30) We must also remember that when we take Christ's yoke, we should be willing to place Him ahead of everything in our life and proclaim His word boldly. "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9:23-26)

—Glen W. Shirk, M.D.
Modesto, California

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matthew 25:13

EDITORIAL... DO WE LEARN FROM OUR MISTAKES?

Another year is well in the past and we are steadily living into the new one. Have we been reviewing that old year? Did we make a few mistakes that year— or was it quite a few? And did we learn anything from them?

I have heard our ministers say years ago that a Christian should be willing to change—to acknowledge his imperfections and mistakes and to learn from them. Centuries ago the Lord through the prophet Isaiah called on the people of Israel to repent and be washed clean from their sins. He told them, "Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool." (Isaiah 1:18) At the same time God told them, "Cease to do evil; learn to do well." We can make this kind of progress only by the help of the Spirit of God. We must have God's help or we make the same errors over and over.

I know a man with a serious physical defect, and to use strong drink at all is hard on him and aggravates his physical problems. Yet he is lonely and discouraged and turns to drink in spite of the suffering it means. We probably all know of smokers who would rather continue smoking even though it makes them cough and damages their lungs. How many little damaging habits each of us has, God knows. But when we know them, we should be willing to let the Lord help us overcome them.

The beginning of a year is a good time to grapple with our bad habits. It is a good time to take a fresh start, develop good habits and let the Spirit of God search us out and show us ourselves.

One of the most helpful habits we can develop is regular Bible study. From God's Word we learn what godliness is, what God is like and what He expects of us. We learn what Jesus did to save us and what our position is in God's sight. Regular prayer is another habit that brings divine help into our daily mortal experiences.

The store where I work recently bought a new cash register. It is different from the old one and a lot better. To use it like we used the old one would mean errors and headaches for the bookkeeper. The only way to learn to use it is to eliminate the old one and concentrate on the new one with its new and better methods. Sometimes we forget and slip into the old habits and punch the wrong keys. But when we do, we become more determined and more able to do it right next time.

So it is with a new year. If we want this to be a better year for us—a year of victory—we must learn from the mistakes of the past. We must discard them as a year that is past—as an old cash register. Now we begin to live with the new year and our new resolves to do better—to let the Lord lead us daily. By His grace and our yielding to His Spirit, we can begin good new habits and daily victorious living. "...But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13,14) —L.C.

WHAT DO OUR READERS SAY?

Question:

Luke 6:30 says, "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." How do these words of Jesus apply to us today?

Answer:

Such clear language needs no interpretation. I see at least three areas of its application.

1. Need. All of the ministries of the Holy Spirit are for the needs of our fellowman. They are both seen in needs for the body and needs for the soul. Evidently we are to be sympathetic and quick to react to meet the need. As channels of the grace of God, we glorify our Father in Heaven by giving to a need. "Freely ye have received, freely give." "Such as I have, give I

thee."

2. Persecution. Jesus foresaw and foretold the fiery trials which were waiting for His disciples. He taught them to trust His Father's daily care, and always share the daily blessings. More: Sometimes by howling mobs and sometimes by court action, wicked men would seize their property and drive them from their homes. Having totally committed their lives to their Lord, they were to "rejoice, and be exceeding glad: for great is your reward in Heaven." The history of the Church is rich in its men and women who gave all for Christ, and many sealed their testimony in their own blood.

3. The Judgment Seat of Christ. The time of giving account is ahead of all of us. "For we must all appear before the judgment seat of Christ." The lives we live here must pass before Him. He and His Apostles have forewarned us. Jesus even gives us the words we will hear in that day: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

We do not know just who are Christ's brethren and who are not, but as the Spirit prompts us to give, somehow Christ is served in a way known only to Him.

—James Cover
Modesto, California

Next month's question:

"Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (John 1:25)

Submitted by Daniel F. Wolf

You are invited to send your comments on this question or send a question of your own to The Pilgrim.

We were all glad when Brother Clyde and Sister Ruth Flora joined our fellowship in the Indiana congregation on November 17.

—Elmer Brovont

HISTORICAL

THE PIETISTIC PATHFINDERS

Bro. Abraham Cassel is fond of speaking of some of the German Pietists as pathfinders for the Brethren. If we understand the term to mean men who broke away from dogmatic theology and exalted individual experience as the test of Christian excellence, he is correct. If by the term we mean men whose teachings were instrumental in forming the congregation we have only a half truth. If by the term we mean men who shaped the purpose and directed the organization we are wholly wrong. Neither Catholic, nor Protestant, nor Pietist, did that. The church was the joint product of Bible study and protest against all existing forms of worship.

Among the Pietists who did yearn for a better day and a purer faith combined with a holy life was

PHILIP JACOB SPENER

He was born in Alsace, January 13, 1635, and died in Berlin, February 5, 1705. He advocated a system of personal and practical piety and taught that "Christianity is first of all life, and the strongest proof of the truth of its doctrine is to be found in the religious experience of the believer." Hence to Spener only persons inspired by the Holy Ghost could understand the Scriptures. His influence upon Alexander Mack was remote and indirect.

AUGUST HERMANN FRANCKE

He was born in Lubeck, March 23, 1663, and died June 8, 1727. He is chiefly known as the founder of a charitable institution at Halle for the education of poor children and orphans, which early became widely known for its good work. It is known as "das Hallische Waisenhaus." The missionary department of this orphanage sent Rev. Henry Melchior Muhlenberg, the founder of the American Lutheran Church, to Pennsylvania. Francke was a successful pastor at Glaucha, a suburb of Halle. In 1694 he became Professor of Oriental Languages, and, later, of Theology at Halle University. From Halle the Bible was issued in the German Language. Numerous

editions were published, one of which, the 34th, is the basis of the text of the Saur Bible of Germantown in 1743.

GOTTFRIED ARNOLD,

A Lutheran clergyman and well-known writer in Mystic Theology, born September 5, 1666, at Annaberg, Saxony, was the author of numerous works that influenced the thought of the early Brethren. He was a Theological student at Wittenberg and a follower of Spener. He was Professor of Church History at Giessen, and, after successive pastorates at Werben and Berleberg, was made court historian to Frederic I, founder of Halle University. He wrote a widely-known history of religious beliefs--UNPARTEIISCHE KIRCHEN UND KETZER-HISTORIE. This Impartial History of the Church and of Heretics, published in 1699, and a later work, SOPHIA, or the MYSTERIES OF DIVINE WORSHIP, largely influenced the more mystical part of the German emigrants to America; notably the founder of the Ephrata Society, Conrad Beissel, who was from 1724 to 1728 an Elder in the GERMAN BAPTIST BRETHREN CHURCH. A third work of Arnold's, A GENUINE PORTRAITURE OF THE PRIMITIVE CHRISTIANS, was much prized by the founders of the church of the German Baptist Brethren. From it Alexander Mack in A PLAIN VIEW OF THE RITES AND ORDINANCES OF THE HOUSE OF GOD quotes on page 18, edition of 1888, to show that infant baptism does not date beyond the second century after the birth of Christ; and again on the question of laying the ban upon such as eat blood Alexander Mack quotes from the same work of Arnold. (See above edition, p. 54) Arnold advocated most of the doctrines held by Hochmann and adopted by Mack; such as non-swearing, trine immersion, baptism of adults only, feet-washing, the salutation, anointing, and non-resistance.

JEREMIAS FELBINGER

Alexander Mack in discussing immersion says, "The command to baptize properly signifies, according to the Greek word, TO IMMERSE, and it has been so translated by Jeremias Felbinger, and many others." Felbinger was born in Brieg, Silesia, in 1616. He was fifty years

earlier than Arnold and largely influenced the latter in his interpretation of Scriptures. He was Superintendent of Schools at Coszlin in Pomerania, and later he formed associations by letter with Dr. Grossen, Superintendent at Colberg, Dr. Pelargo and others. Later at Amsterdam he was so poor that, notwithstanding his great learning, he gained a meager livelihood as a proof reader in a large printing establishment. As early as 1660 he translated the New Testament literally into German. He was conversant with Holland, Latin, Greek, German, and Hebrew, and wrote or translated into these different languages. His principal work, so far as relates to the Brethren, is his CHRISTIAN HAND BOOK or CHRISTLICHES HANDBUCHLEIN. The volume in seven chapters treats of Man's Apostasy and Reconciliation; of the Admission of Immature Children into the Visible Church; of Holy Baptism; of Church Discipline; of Feet Washing as an ordinance of the Church; of the Holy Supper; and of the Problem of the Oath.

He shows that the Kingdom of Grace established by Christ reconciles all who will to be reconciled; that children are saved by the death of Christ and do not need to be baptized; that baptism means immersion; that feet-washing is commanded in the Holy Scriptures; and fails in discussing the Holy Supper to distinguish between the Lord's Supper and the Communion. He argues against the Oath; and, in general, touches most of the fundamental doctrines of the Church of the Brethren.

—History of the Brethren, 1899

ERNST CHRISTOPH HOCHMANN is the last person named under the above title of "Pietistic Pathfinders" in History of the Brethren. There is a lengthy account of his life and association with Alexander Mack, before the Brethren or "Tunker" Church was organized at Schwarzenau in 1708. In our next issue we intend to give some account of both Hochmann and Mack before 1708. --D.F.W.

NOW

NOW is the only time we have;
We gave to God our past.
The future He controls;
Our life will not forever last.

Then savour every hour;
Enjoy a conscience clear.
The time to live is NOW—
This day, this month, this present year.

Your life will be more full,
The present be more dear,
The past forgiven and forgot,
The future void of needless fear.

Then thank the Lord for all,
And take what comes in stride;
He'll give you strength for NOW
Though you be sorely tempted, tried.

—Guy Hootman

Heirs of the Promise, a booklet by Daniel F. Wolf is still available. This is worthwhile reading on the subject of the purposes of God regarding Israel and the Church of Jesus Christ. Single copy: 75¢

Also available (without charge) are the following pamphlets by the same author:

The Old Testament Sabbath and The New Testament Lord's Day.

Biblical Separation.

Christian Attire.

The Drawing of the Father and The New Birth.

Send to: THE PILGRIM Rt. 5, Box 874, Sonora, Cal. 95370
or Daniel F. Wolf 3561 McDonald Ave. Modesto, Cal. 95351

CHILDREN'S PAGE (Continued)

we will not be deceived by Satan. Jesus can be our "rainbow in the sky"—a promise to us that if we live for Him, He will bless us with eternal life.

—Rudy Cover

When Noah and his family came out of the ark on dry land they were glad and thankful that God had been so good to them. And Noah built an altar and offered burnt offerings to the Lord. God smelled the burnt offerings and it pleased Him that Noah remembered to thank Him for saving them from the flood of waters. So God made a promise to Noah. God said, "I will not again curse the ground for man's sake; neither will I smite every living thing as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

God told Noah that the animals and the plants that grew would be for man to eat but that mankind should never kill one another. If they did, they themselves would have to die for doing such a thing.

And God said that never again would He destroy the earth with a flood. The promise that God promised Noah was called a covenant or an agreement between God and Noah and his sons. So that man would remember this promise God put a rainbow in the sky. We all know what a rainbow is, and we have seen them many times. The colors are very beautiful indeed, and every time we see the rainbow we should remember how good God is and that He has promised never to bring a flood upon the earth again to destroy it by water.

What a big world it must have seemed to Noah and his sons. To realize that the earth was theirs to use, that there were no enemies to molest them. The best of soil was theirs to till, and God was their friend and would help them. What a blessing was given to them. Yet, it wasn't many years till man again began to do things not pleasing to God. Man did have an enemy, and that enemy was the same one that was in the Garden of Eden. It was Satan, the devil, who had deceived Eve with a lie in the beginning. Satan is still around—even today—and is causing man to sin whenever he can. If we stay close to Jesus, believe and live by His Word,

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NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

JESUS FIRST AND JESUS LAST

Jesus! When my soul is parting
From this body frail and weak,
And the deathly dew is starting
Down this pale and wasted cheek—
Thine, my Saviour,
Be the name I last shall speak.

Jesus! When my memory wanders
Far from loved ones at my side,
And in fitful dreaming ponders
Who are they that near me glide—
Last, my Saviour,
Let my thoughts on Thee abide.

When the morn in all its glory
Charms no more mine ear nor eye,
And the shadows closing o'er me
Warn me of the time to die—
Last, my Saviour,
Let me see Thee standing by.

When my feet shall pass the river,
And upon the farther shore
I shall walk, redeemed forever—
Ne'er to sin, to die no more;
First, Lord Jesus,
Let me see Thee, and adore.

—Thomas Mackellar

Selected by Susie Wagner

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BE YE SEPARATE

The doctrine of Christian separation from the world is clearly set forth in the Holy Scriptures. In Romans Paul states: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:1-2) If we are to be separate, just what does this involve? Let us examine what the Scriptures have to tell us about the conduct of a Christian that makes him distinctive and separate.

The people of God have always been called to be separate. The Lord told Moses to tell the children of Israel, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5-6) The Israelites were also told, "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deuteronomy 14:2) Deuteronomy 26:18 also states "And the Lord hath avouched thee this day to be his peculiar people. . ." As we have already seen, this call to be a separate, peculiar people was also given to the followers of Jesus under the new covenant. No longer is the call to be separate to Israel alone, but to the Gentiles who would believe and follow Jesus as well. Paul, in his letter to Titus, states, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously,

and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14)

Thus far we have established the principle of separation of God's people from the world. In so doing, we have learned that we are to be "transformed by the renewing of the mind", to "deny ungodliness", and to "live soberly, righteously, and godly". Of these, the key is to be transformed by the renewing of the mind, for if this truly happens all else will follow. How do we transform our minds? Romans 8 speaks of the power of the Spirit to transform lives. "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14) "Now if any man have not the Spirit of Christ, he is none of his." (Romans 8:9) Therefore, to be transformed, we must give ourselves over to Christ and allow the Holy Spirit to lead us. This gives us the basic principle of separation from the world, namely, the Christian is distinct and peculiar in that he is filled with the Holy Spirit. A Christian is thus different because the Spirit dwelling in him is in control of his life.

What are some of the signs that a person has been transformed? First and foremost is that each brother and sister willingly submit to God's order. Paul teaches that ". . . the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (I Corinthians 11:3) This clearly teaches that God's line of authority is God, Christ, man, woman. In a Christian family, Christ is the head. However, it is each brother's responsibility to see that he (while being in subjection to Christ) is bringing up his family "in the nurture and admonition of the Lord." (Ephesians 6:4) The key to this is love. Paul says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Ephesians 5:25) I realize that in Ephesians 6:4 Paul is talking about

a man's relation to his children and in 5:25 his relation to his wife, but surely the key to both is love, through the Holy Spirit.

How wonderful it is that Christian women are not concerned about women's liberation and the fading pleasures of the world, but have submitted themselves to God's order. This, no doubt, is one of the reasons that God warned the children of Israel concerning the Canaanites, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for they will turn away thy son from following me, that they may serve other gods. . ." (Deuteronomy 7:3-4) This warning is brought to us today by Paul: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing . . ." (II Corinthians 6:14-17) This is important because marriage is the closest union two people can have. Jesus himself said, "They twain shall be one flesh," (Matthew 19:5) Please notice the question, "What part hath he that believeth with an infidel?" What is an infidel? According to Webster's Dictionary, an infidel is one who does not follow the religion that is prevailing, in this case, Christianity. Therefore, every non-Christian is an infidel, and as such, should not be joined in marriage to a Christian brother or sister. Lest the application of the above Scripture be considered too narrow, we should also consider it in other facets of our life, such as business partnerships.

At this point it should be made clear that in being called to be separate, we are not called to turn our backs completely on unbelievers. Consider Paul's instructions to the Corinthians: "I wrote unto you in

an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (I Corinthians 5:9-11) This tells us that we are not even to eat with a so-called brother who is a partaker of these sins, but recognizes that if we refused to speak to unbelievers we would have to "go out of the world". The important point in separation from the world is not to partake in the sins which the world has to offer. This was the example given to us by Christ. He led a sinless life, refusing to become involved in sin, but not in the sinner. Indeed, if we would not speak to unbelievers, how could we expect to carry out His command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . ." (Matthew 28:19)

How will the world know we are transformed? What outward sign does the Christian have that marks him as being peculiar and distinct? Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) Love, then, is the outward mark of a Christian. It is a sign that he is filled with the Spirit. It is not natural for a person to love everyone--yet Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matthew 5:44) Only the Holy Spirit can give a man true love such as Christ asked of us.

John has written much about love. From his writings we get the same message--love is a distinct feature of the Christian. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (I John 4:7-8) "Beloved, if God so loved us, we ought also to love one another." (I John 4:11) "If we love one another, God dwelleth in us, and

his love is perfected in us." (I John 4:12) These are but a few examples which teach us the importance of love in our lives as Christians.

Over the years the brethren have placed a great deal of emphasis on separation from the world. We should thank God for this, as it is not only Biblical, but necessary if we are to be among the redeemed. May the Lord continue to preserve this doctrine among us as Christian believers, and may we continue to show that we are a peculiar people, transformed by the renewing of our minds with the fillings of the indwelling Holy Spirit. May we continue to be distinct, wearing the outward mark which is "unfeigned love of the brethren" and loving one another "with a pure heart fervently", (I Peter 1:22) for if these distinctive marks of love and the indwelling Holy Spirit are not present, everything else we may do to be separate for God is in vain.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."
(I Peter 2:9)

—Glen W. Shirk M.D.
Modesto, California

A CHILD OF A KING

Poor? No, of course not! Why, how could I be,
When Christ, the King, is taking care of me?
Tired? Sometimes; --yes, more than tired; but then
I know a place where I can rest again!
Lonely? Ah, well I know the aching blight;
But now I've got Jesus with me day and night!
Burdens? I have them; oft they press me sore,
And then I lean the harder, trust the more.
Worthy? Oh, no! The marvel of it is
That I should know such boundless love as His!
And so I'm rich; with Christ I am "joint heir",
Since He once stooped my poverty to share.

By Edith Lillian Young Selected by Herman Royer

STEPPING STONES

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Philippians 4:6)

"Casting all your care upon him; for he careth for you." (I Peter 5:7)

I think probably one of the hardest things to do in all our Christian life is to be able to completely and without reservations trust the Lord with our problems and keep our own hands off. We seem to think we still have to worry over them and make suggestions to Him as to how He can best solve them. And we nearly always think He isn't doing it fast enough! No matter how many victories we have won over this weakness and no matter how many times we have seen the Lord work in a wonderful way in our life, each time a new burden or problem confronts us we seem to have to fight the battle all over again to be able to "Rest in the Lord and wait patiently for Him." How true: the spirit is willing, but the flesh is certainly weak.

It reminds me of a story told about one of our little grandchildren. His parents were unloading some firewood and stacking it in the garage to protect it from the weather. Naturally the little boy wanted to help, too. So he went running to get a piece of wood. But instead of picking up a small piece that he could have carried easily, he insisted on picking up a very large piece, at least large for him. And of course, as it was much too big and heavy for him, he kept dropping it on his toes and then would cry pathetically and get very upset about it. But when his daddy earnestly tried to get him to give the big load to him to carry, he stubbornly refused and kept on struggling and dropping it and crying because it was so hard for him. Now isn't this about the way it is with us when we have a load too heavy to carry but refuse to give it up to Jesus who so plainly and lovingly tells us He will carry our burdens for us? We are so human and earthbound.

At first when a strange and heavy trial comes upon us it weighs us down until we think we simply cannot bear

it. But little by little as we are able to lean more fully on the Savior and trust Him to help us carry it, one day we suddenly realize that instead of a crushing boulder on our back it has become a stepping stone under our feet to lift us up a little higher. And this is the way we ascend the path of life, a little higher each day, turning our troubles into stepping stones. And little by little we know our Lord a little better and our relationship grows a little sweeter and more precious.

In looking back over my past life I can honestly say there hasn't been a single one of the hard times that hasn't been good for me and I have been blessed by it.

There is a song that has a message that has been a wonderful help to me in learning to rest my burdens in the Lord. The one line that says so much to me is this:

"I don't need to understand,
I just need to hold His hand."

What a rest for the soul to realize we don't have to be able to understand the why or how, we just have to trust Him and let Him carry it and work in His own time.

I can't help but think that when we reach the end of this earthly journey and if in that last moment we have the opportunity to look back over the long years behind us that often seemed so heartbreaking; surely our hearts will overflow with joy and thankfulness for every heart-ache and burden and they will seem very precious to us because truly Jesus led us all the way!

--Vera Miller

Tuolumne, California

COMMUNION NOTICE

The Salida congregation have agreed, the Lord willing, to hold our spring Love Feast on March 30 and 31 of this year. A hearty invitation and welcome is extended to members and friends to attend.

--Daniel F. Wolf

WHAT DO OUR READERS SAY?

Question:

"Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (John 1:25)

Answer:

The reason for this question to be asked is because of unbelief. The prophets spoke clearly of who he was, and what his mission was. (Isaiah 40:3 and Malachi 3:1) Also the angel in bringing to Zacharias the news of his birth, said, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

John, in speaking for himself, said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire."

In light of these Scriptures, the reason for John's baptism was to prepare people to receive the Holy Ghost. We can rejoice that there were some ready to receive the Holy Ghost at the onset of Christ's ministry.

This message is still out, as Peter said on the day of Pentecost, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

--Kenneth Martin
Nappanee, Indiana

John baptized because God sent him to do this in order to identify or reveal "The Lamb of God which taketh away the sin of the world."

Those who asked this question were of the Pharisees. Jesus said these were hypocrites and children of the devil. Luke says they trusted in themselves that they were righteous and despised others. They themselves accused John of having a devil, and rejected the counsel

of God against themselves by refusing his baptism. The great crowds who came to John naturally posed a grave threat to the Pharisees' status as religious leaders.

Hence I would conclude that they were not so much concerned with his baptism as with challenging his authority in hope of eliminating a rival.

The question indicates that the Pharisees understood that something like this was to take place.

—Harold G. Royer
Goshen, Indiana

Next month's question:

What do these words of Jesus mean to us? (Matthew 5:29) "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Also verse 30.

Submitted by Kenneth Martin

You are invited to send your comments on this question or send a question of your own to The Pilgrim.

EDITORIAL...

TAXES

Income tax time will soon be here. Once again all people in this country will be called on to pay to the government a percentage of their earnings for 1973. Perhaps this is not just like the tribute money paid by the Israelites to the Roman government, but in a way it is similar.

The Israelites of New Testament times hated to pay the tax to the Romans. They likely avoided it when they could. They despised the publicans who collected it. And perhaps they thought that all good Israelites would refuse to pay if they could get by with it. Money was big to them. They came to Jesus with this question and thought they could "entangle Him in His talk." But we should notice that Jesus pointed them to a greater, weightier matter of duty and service.

"What thinkest thou?" they asked, "Is it lawful to give tribute unto Caesar, or not?" Jesus knew they were trying to tempt Him and He answered them with some of the grandest, simplest logic found anyplace. "Shew me the tribute money." When they brought a penny He asked them, "Whose is this image and superscription?" They answered, "Caesar's." Then Jesus spoke those words that endure as a standard for us today: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

What is more reasonable than to give to Caesar that which bears his image? What then is the part we are to render to God? What is it that bears His image? Genesis 1:27 says, "So God created man in his own image, in the image of God created he him..." So it is ourselves that we are to render to God. Romans 12:1 speaks of the body as a living sacrifice. When we make such a sacrifice to God we can be conformed to the image of His Son (Romans 8:29) even as by the Spirit of the Lord. (II Corinthians 3:18) He has redeemed us for this very purpose.

Perhaps it goes hard for us to pay high taxes to a wasteful government. We may think we can use the money in a better way. But if Jesus told the Jews to pay tribute to a government that despised them and later persecuted the Church, we should gladly support one that allows us so much freedom.

In this age of political confusion, Christians still owe three things to the nation and its leaders: 1. Willing payment of taxes. (The government asks justice here—not more nor less than what is ours to pay by law.) 2. Obedience to laws, (Romans 13:1) recognizing the Supreme Lawgiver as the final authority even over governments. 3. Earnest prayer and giving of thanks for our rulers. (See I Timothy 2:1-3)

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." (Romans 13:7) We are indebted to our government, but we owe God a far greater debt (our very lives) which we should render as regularly and as literally as we pay our taxes.—L.C.

HISTORICAL

ERNST CHRISTOPH HOCHMANN AND ALEXANDER MACK

Alexander Mack was born at Schriesheim, Germany July 27, 1679. According to the History "Schwartezenau Yesterday and Today", by Lawrence W. Shultz, 1954, he was the youngest child of a family of eight children (four boys and four girls), of Johann Philipp Mack, son of George Mack, and great grandson of Ebert Mack who bought a mill in Schriesheim about 1560 and became the ancestor of a family of mill owners in and around Schriesheim. Alexander was married to Margaretha Kling January 18, 1701, who was one of the three sisters in the original organization at Schwartzenu in 1708. His father and his father-in-law were both members of the local town council and also held senior offices in the local church which was of the orthodox Calvinistic faith.

One year after Mack was married his mother died, and at the same time his father, who had been in poor health for about ten years, divided his possessions to his four children who were still living. It is said that the legal document of this transfer is still to be found in the local town records. Alexander and his brother Jacob each received a half interest in the mill owned by their father, for their share of the estate.

It is generally recognized that Alexander Mack was the leader of the eight persons (five brethren and three sisters) who organized the Brethren or "Tunker" Church in Schwartzenu in 1708. These eight persons were part of a larger group of about fifty who fraternized and worshiped together before 1708, under the leadership of Ernst Christoph Hochmann, a Pietest preacher who traveled over much of Germany preaching his pietistic doctrines.

It is said that Mack became acquainted with Hochmann, who was about ten years older, as early as 1705, and possibly before that time. And when on March 5, 1706 he sold his share of the mill to his brother Jacob, he reserved for himself a kitchen and a "great room" for ten years. This "room" became the meeting place in 1706

for Hochmann and a number of his followers from Mannheim and Heidleberg. It is said that Mack's father was much grieved by the religious activities of his son, outside of the regular orthodox church, and it was thought by some that it hastened his death. But his father-in-law, although he held a senior office in the local church, was dissatisfied with the cold formalism of the State church, and also took part in the meetings with Hochmann in Mack's mill.

It will be recalled that M. G. Brumbaugh in "History of the Brethren" says that the Westphalia treaty, 1648, at the close of the "30 years war", only recognized three churches, viz. the Catholic, Reformed, and Lutheran; which were all state churches, and any who dissented from their ecclesiastical decrees were excommunicated and subject to arrest and punishment by the state authorities.

Thus it is said that when "the meeting" in Mack's mill became known to the local government, they tried to arrest them in August 1706, but all escaped. And in October 1706, Mack sold all his possessions in Schriesheim and moved with his wife and family to Schwartzzenau where liberty was granted to the Pietists to continue their meetings and worship.

Brumbaugh says that "the new congregation at Schwartzzenau studied all denominations, and knew all shades of faith, and then turned from Ecclesiasticism and Pietism alike to carve out a new and distinct order of faith and practice." To understand the meaning of these terms better, and why Mack and his associates separated from the pietists, we will give here in a condensed form some extracts of a lengthy account in "History of the Brethren" of the Pietist Hochmann.

More than all others combined did Ernst Christoph Hochmann influence the mind and conduct of the founder of the Church of the German Baptist Brethren (or Tunkers).

A careful study of his life and teachings will unquestionably reveal the atmosphere in which the spirit of Mack was stimulated and guided in the organization of a separate and unique band of believers. . . He was born about 1670, and was the son of a customs officer

of Sachsen-Lauenberg. His father was of a distinguished noble family, who, in his later years, settled at Nernberg, where as a citizen and as Secretary of War he passed his closing years. . .

Ernst was brought up in the Lutheran faith. His mother and his godfathers were, however, Catholics. At an early age he went to Halle to hear the celebrated Thomasius lecture on law. At Halle Hochmann was "awakened" by August Hermann Franke, a pupil of Spener. In 1693 he was arrested and expelled from Halle because of his testimony for Jesus Christ and his strictures upon the state religions. . .

In 1697 he came to Giessen and became associated with Gottfried Arnold and other like-minded ones, notably Dippel. Here Hochmann was drawn into a new religious order and became more emphatic in his hostility to all the creed-centered churches of the state. . .

While at Frankfort he issued an earnest exhortation in an open letter to the Jews, urging them to seek conversion in view of the immediate second advent of the Lord. In the synagogue he delivered such earnest and impassioned prayers that the Jews fell to weeping and moaning, and some took Hochmann to be a Jew. Many of them followed him, and for their approaching conversion they sang with him a hymn he composed for the occasion-- "Wenn endlich, etc."

Hochmann, however, soon learned that the conversion of the Jews was the hardest of all works of Christian charity. Gichtel in 1702 wrote: "The dear Hochmann will at last come to know himself: Good intentions often deceive us. Without the spirit of God we cannot accomplish anything before the appointed time. I have also labored to convert the Jews and I know that God's time is different from our own."

Then he turned his whole attention to the destruction of the organized sectarian churches. He regarded them as Babel, and labored to gather the believing ones into closer unity. If he did not absolutely insist upon the awakened ones leaving the church, he yet always preferred that they should, from a most pronounced inward desire, sever their connection completely from the State

churches. He warned all those who had gone forth from Babel not to return to it, etc.

Many other interesting things might be written about the Pietist Hochmann, but this is sufficient to show the nature of Pietism; and of its "Church in the Spirit Only" doctrine, i.e. it did not see the visible church, and consequently could find no place in its system for the outward church ordinances, which the New Testament so plainly teaches. It can readily be seen why this opposition to organized religion. It was a reaction to the organized state religions which were cold and spiritless and yet assumed an ecclesiastical authority which persecuted those who sought a living faith and connection with Christ their Lord.

Thus Hochmann's exhortations to his followers to a deep and prayerful study of the Scriptures, and loving obedience to the same, led Mack and his followers to see, not only the invisible, but also the visible Church and body of Christ, and that the New Testament teaches that there must be sufficient organization or corporation of the members of the body of Christ to exercise the Church discipline which Christ and the Apostles taught, and to practice the outward ordinances of the Church which are a visible sign of an inward reality. And when those eight persons under the leadership of Alexander Mack began to see the Pietists, with all their sincerity and good intentions, failing to embrace all of the New Testament teaching concerning the Church and that they were beginning to disintegrate and go their separate ways, because of this, they determined to obtain what was lacking among the Pietists, and undertook by the Grace of God to organize a New Testament Church; free of both ecclesiasticism, and the error of the Pietists.

—Daniel F. Wolf

(CHILDREN'S PAGE CONTINUED) suddenly spoke a different language? They became so disgusted with one another that they went in every direction to get away from so many crazy people. "So the Lord scattered them abroad from thence upon the face of the whole earth: and they left off to build the city." —Rudy Cover

CHILDREN'S PAGE

A CITY AND A TOWER

Genesis 11:1-9

Noah lived 150 years after the flood and died. God told Noah and his sons to be fruitful and multiply and replenish the earth. It wasn't many years till there were many people on the earth, and they all spoke one language. Today we have many languages. Why do you suppose that people today don't all speak the same language like they once did?

The people of the earth began to move toward the west until they came to a plain in the land called "Shinar". This was located in a country later called "Babylonia" and is where the country of Iraq is today. The plain of Shinar was for many centuries perhaps the most fertile region on earth. The land was very rich and produced excellent crops. The descendants of Noah who lived there were very much like people today. When they found land that produced well and they could make an easy living, that is where they wanted to be. This plain was very large but it soon became overpopulated with people.

Because this was such a good place to live and nobody wanted to leave, somebody got the idea of building a city. And they said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Now God had told Noah to replenish the earth but the people had it so good that they just didn't want to move out.

When the Lord came down and saw the city and the tower He was much displeased. Here was a people that aspired to learn about heaven in their own way--maybe they wanted to learn more about the stars. We really don't know how far developed these people were, but God said if they continued that nothing would be restrained from them which they had imagined to do. We wonder what God thinks of people today--trying to conquer space, searching for new worlds, landing on the moon.

And God said, "Let us go down, and there confound their language, that they may not understand one another's speech." Can you imagine how it would be if everyone

(Continued on page 15)

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

IF I WOULD BE A CHILD OF GOD

If I would be a child of God,
I surely must obey His word;
With cheerful heart and willing mind,
To all His precepts be inclined.

The last great feast-time having come
Before our Lord was going home—
Adorned in humbleness complete,
He washed His twelve disciples' feet.

Then, seated in their midst again,
This new example to explain,
He taught them how to understand,
And to observe this plain command:

"Ye call Me Lord and Master, true,
For so I am." Then ought ye, too,
Be of a meek and lowly mind;
In sweet obedience pleasure find.

"If I, your Lord, have seen it meet
To stoop and wash My brethren's feet,
No greater than your Lord are ye;
Then in this act do follow Me."

Dear Lord, we'll gladly follow Thee:
We come in deep humility;
Oh, bless us now while here we meet,
Thy will to do in washing feet.

O blessed Redeemer! Thou who hast died for me,
Whatever Thy will may be, dear Lord, I'll gladly
follow Thee.

—Lydia A Forney

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HOW THE CHURCH OBSERVED THE FIRST DAY OF THE WEEK IN THE FIRST AND SECOND CENTURIES A.D.

Some authentic testimonies from the earliest Christian writers, how the Church observed the first day of the week for a day of assembly and worship in the first and second centuries A.D.

1) MOSHEIM'S ECCLESIASTICAL HISTORY, 1810 edition, vol. 1, pp. 122-3, says:

"Since then there was such a variety in the ritual and discipline of the primitive churches, it must be very difficult to give such an account of the worship, manners, and institutions of the ancient Christians, as will agree with what was practiced in all those countries where the Gospel flourished. There are, notwithstanding, certain laws, whose authority and obligation were universal and indispensable among all Christians, and of these we shall here give a brief account:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour rose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimonies of the most credible writers.

"The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts, nor did the other Christians censure this custom as criminal or unlawful."

2) *ENCYCLOPEDIA BRITANNICA*, 1904 Edition, vol. 22, p. 688:

"According to the four evangelists, the resurrection of our Lord took place on the first day of the week after His crucifixion, Matthew 28:1; Mark 16:2; Luke 24:1. Mark 16:9, and the fourth gospel describes a second appearance to His disciples as having occurred eight days afterwards (John 20:26). Apart from this central fact of the Christian faith, the Pentecostal outpouring of the Spirit, seven weeks later, described in Acts 2, cannot have failed to give an additional sacredness to the day in the eyes of the earliest converts.

"Whether the primitive church in Jerusalem had any special mode of observing it in the daily meetings in the temple (Acts 2:46) we cannot tell; but as there is no doubt that in these gatherings the recurrence of the Sabbath was marked by appropriate Jewish observances, so it is not improbable that the worship of the first day of the week had also some distinguishing feature.

"Afterwards, at all events, when Christianity had been carried to other places where from the nature of the case daily meetings for worship were impossible, the first day of the week was everywhere set apart for this purpose. Thus Acts 20:7 shows that the disciples in Troas met weekly on the first day of the week for exhortation and the breaking of bread.

"I Corinthians 16:2 implies at least some observance of the day; and the solemn commemorative character it had very early acquired is strikingly indicated by an incidental expression of the writer of the Apocalypse (1:10), who for the first time gives it that name ("the Lord's day") by which it is almost invariably

referred to by all writers of the century immediately succeeding the apostolic times. (underlining mine)

"Among the indications of the nature and universality of its observance during this period may be mentioned the precept in the (recently discovered) TEACHING OF THE APOSTLES (DIDACHE c. 14): "And on the Lord's day of the Lord come together and break bread and give thanks after confessing your transgressions, that your sacrifice may be pure." Ignatius (Ad magn., c. 9) speaks of those whom he addresses as "no longer Sabbatizing, but living in the observance of the Lord's day, on which also our life sprang up again." Eusebius (H.E., 4:23) has preserved a letter of Dionysius of Corinth (175 A.D.) to Soter, bishop of Rome, in which he says: "Today we have passed the Lord's holy day, in which we have read your epistle;" and the same historian (H.E. 4:26) mentions that Melito of Sardis (170 A.D.) had written a treatise on the Lord's day. Pliny's letter to Trajan in which he speaks of the meetings of the Christians "on a stated day" need only be alluded to.

"The first writer who mentions the name of Sunday as applicable to the Lord's day is Justin Martyr; this designation of the first day of the week, which is of heathen origin had come into general use in the Roman world shortly before Justin wrote (around 140-150 A.D.). (Underlining mine) The passage is too well known to need quotation (Apcl. 1:67) in which he describes how "on the day called Sunday" town and country Christians alike gathered together in one place for instruction and prayer and charitable offerings and the distribution of bread and wine; they thus met together on that day, he says, because it is the first day in which God made the world,

and because Jesus Christ on the same day rose from the dead.

"As long as the Jewish Christian element continued to have any prominence or influence in the church, a tendency more or less strong to observe Sabbath as well as Sunday would of course persist. Eusebius (H.E. 3:27) mentions that the Ebionites continued to keep both days, and there is abundant evidence from Tertullian onwards that so far as public worship and abstinence from fasting are concerned the practice was widely spread among the Gentile churches."

Special attention is directed to the dates cited in the above histories under consideration, i.e. from the day of the resurrection of our Lord in the first century to not later than the middle, or third quarter, of the second century (175 A.D.); and of the fact (in one of the underlined portions) that the custom of the church observing the first day of the week as a day of assembly and worship of the risen Lord, predates the naming of the days of the weeks after the names of the planets, by the Romans.

Therefore the decree of the Emperor (321 A.D.), or of some council or pope still later, respecting the observance of any special day for Christians, can have no valid bearing on a practice already in use in the church many years before--from the very day that Jesus rose from the dead (Luke 24).

--Daniel F. Wolf
Modesto, California

CHILDREN'S PAGE CONTINUED

reason that God continues to bless our nation? May this country never turn against the children of Abraham.

God also said, "And in thee shall all the families of the earth be blessed." God has indeed blessed all the families of earth. Jesus Christ, born of Mary who was of the children of Abraham, came into this world to die that all those that believe in Him might have eternal life.

—Rudy Cover

MEDITATION

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psalms 19:14)

Slow down; take time to meditate and seriously consider our way and course in life. We have conditions to face in life that demand our serious concern for the evil conditions we meet in these perhaps closing scenes before the coming of our Lord Jesus. Jesus says: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke 21:34)

Jesus will clean up the evil doings of mankind to prepare for the peaceful reign of a thousand years of peace, prosperity and happiness to those who will inhabit this earth during this glorious reign. We long to see these conditions fulfilled, and should be hoping and praying for the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13)

Meditate what it must be to us to be relieved from all these evil conditions, and to expand and grow in love, righteousness and good will to all who are living in that glorious time.

Meditate on the goodness of God that leadeth thee to repentance. (Romans 2:4) How wonderful that we can turn away from idols to serve the living God! (I Thessalonians 1:9) Idolatry is still in this world. "For where your treasure is, there will your heart be also." (Matthew 6:21) "Thou shalt no more worship the work of thy hands." (Micah 5:13) No more in that glorious day will idolatry flourish!

Meditate upon the wonderful time of living with the faithful of all ages, all having new bodies as God will arrange to change us from corruption to incorruption, from mortality to immortality. (I Corinthians 15:54) Death swallowed up in victory!

Meditate upon the complete change of a new heaven

and a new earth; the first heaven and the first earth will pass away. How inspiring to realize the possibility of our changing worlds, of going to the place Jesus has prepared for His people!

Some things we have here will not enter the new heaven and the new earth: no sea, no sorrow, no crying, no pain, no curse, no night and no death. (Revelation 21 and 22) How wonderful to live where these things can never come!

We should meditate upon the time of His coming to earth to gather together His elect from the four winds, from the one end of heaven to the other. (Matthew 24:31) And meditate lovingly upon the following: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thessalonians 4:13-17)

It is good to meditate and review every day what has been our thoughts which come to us. Many of them we instantly reject as not right or proper, but do we allow other thoughts, evil thoughts (as Jesus says) to dwell unchecked, and to repeat over and over again? To check and banish evil thoughts is like cutting weeds when small.

King David speaks of the blessed man; his delight is in the law of the Lord, "And in his law doth he meditate day and night." (Psalm 1:2)

To meditate upon God's Holy Word and to follow Jesus, so that in times of temptation we think then of God's Word that applies to that particular temptation and we

can think and say as Jesus did, "It is written." These thoughts by God's help can block the temptation.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Philippians 4:8-9)

It's not too late to meditate
Upon our way of going;
And thinking too and to review
Our course where we are going.

What have we done the way we run,
Where is our heart-life center?
Is earthly wealth or common health
The way to life we enter?

Life's ebb and flow as on we go
To us must have some meaning!
Does life end here on earthly sphere
Without a thought of gleanings?

No thought of home or time to come,
Earth mound to be our dwelling?
We go away, here cannot stay,
For time and ages telling.

Of places dead where we are led,
By age and time decreeing;
Old houses worn to state forlorn,
As we are daily seeing.

God's book divine, its pages shine,
Tell us the true line story;
To choose the road, and bear the load
That leads to life and glory.

Think on the things God's message brings,
And live as God is teaching.
For heavenland of golden strand
Is now within our reaching.

--J. I. Cover
Sonora, California

EDITORIAL...

"It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." (Proverbs 20:14)

What a picture of today's worldly businessman! The wise King Solomon knew human nature, and people haven't changed. We tend to brag on our own wares and run down those of others—especially when it might affect the price. And we like to brag about a good deal we made.

We have probably all been buyers and sellers at some time, and we might remember that even in these situations we should show that we are followers of Jesus. His ways should affect every part of our life and dealings. We don't like to be cheated, but we should be equally concerned that we do not cheat others.

Sometimes dealing fairly means giving good measure. Jesus says (Luke 6:38), "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." One of my grandfathers was said to give this kind of measure in his dealings. He wasn't a wealthy man, but he was loved by those who knew him.

We should remember how great has been the measure of God to us. Jesus said, "Freely ye have received, freely give." Is there an area of our lives exempt from this beautiful rule?

"Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Revelation 1:5,6) —L.C.

WHAT DO OUR READERS SAY?

Question:

"And they asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? (John 1:25)

—Submitted by Daniel F. Wolf

Answer:

This seems to be the final question demanded of John by the priests and Levites. The first one was, "Who art thou?" The questioners were of John's tribe and might well have been his relatives. John's popularity with the common people was worrying them,

The question is one of John's ministry. It is of itself a deep study, involving Old Testament prophecies, the rituals of the temple, and angel manifestations. John's evasiveness as to his pedigree shows he had understandingly and deliberately cut loose from his privileges as a priest of the altar.

His name was well known, however, in spite of his cry, "I am the voice of one crying in the wilderness." And then he went right on preaching and baptizing. Luke dates the start of his ministry (3:1-2), "The word of God came unto John." From then on, John's preaching and teaching all pointed to Christ.

The priests and Levites, learned and steeped in law and its ritual, would have liked a dissertation on water baptism. There is much mystery connected with "water" and consequently "water baptism". John himself made no pretention of superior knowledge here. He made it plain he was only obeying the "Word" given unto him.

A marked contrast is shown here between the legal mind, proud of its really tiny store of knowledge before God, and the surrendered mind and heart willingly obedient to the seemingly least of God's commands.

There is always heavenly wisdom in obedience to God's word. John and his ministry is only enhanced by the telling through the centuries.

God's minister today does not attempt to explain water baptism to his convert before or after the solemn

rite. The convert starts his life's testimony to Christ in simple obedience. Like John, the baptizer points to the "Lamb of God that takes away the sin of the world."

Baptism when done in belief in Jesus and knowledge of the Holy Ghost need only to be done once. But faith, repentance and obedience will be a dominant part of a daily walk with God.

Sins of commission and omission are soon evident to the searcher of God's word. The word "debts" in our Lord's prayer for disciples makes us remember our sins of omission. Because of Christ's blood shed for our sins we do not seek the baptizer and the water again. "The blood of Jesus Christ cleanses us from all sin."

We do not know why God chose to test our obedience in water baptism. Nor should we think small of it or even attempt lengthy explanations. What is written in God's word should be enough. Having obeyed in faith and repentance, we will continue in faith, repentance and obedience to our Lord until our time on earth is done.

"Why baptizeth thou then?" Their question and often ours, can be answered in one thrilling word:

"Obedience."

—James D. Cover
Modesto, California

Next month's question:

What do these words of Jesus mean to us? (Matthew 5:29) "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Also verse 30.

Submitted by Kenneth Martin

You are invited to send your comments on this question or send a question of your own to The Pilgrim.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Words of Jesus in John 12:46

HISTORICAL

THE ORGANIZATION OF THE
BRETHREN CHURCH, 1708

It pleased the good God in His mercy, early in the beginning of this (last) century, to support His "grace, that bringeth salvation, and which hath appeared to all men," by many a voice calling them to awaken and repent, so that thereby many were aroused from the sleep and death of sin. These then began to look around them for the truth and righteousness, as they are in Jesus, but had soon to see with sorrowful eyes the great decay (of true Christianity) almost in every place. From this lamentable state of things they were pressed to deliver many a faithful testimony of truth, and here and there private meetings were established beside the public church organization, in which newly awakened souls sought their edification. Upon this, the hearts of the rulers were embittered by an envious priesthood, and persecutions were commenced in various places, as in Switzerland, Wurttemberg, the Palatinate, Hesse and other places.

To those persecuted and exiled persons the Lord pointed out a place of refuge, or a little "Pella" in the land of Wittgenstein, where at that time ruled a mild count, and where some pious countesses dwelt. Here liberty of conscience was granted at Schwarzenau, which is within a few miles of Berleburg. And from this cause, though Wittgenstein is a poor and rough country, many people, and those of various kinds collected at Schwarzenau, and this place which had been but little esteemed, became so much changed, that in a few years it became a place extensively known.

Those who were brought together there from the persecution, though they were distinguished by different opinions, and also differed in manners and customs, were still, at first, all called Pietists, and they among themselves called each other Brother. But very soon it appeared, that the words of Christ, Matthew 18, where He says: "If thy brother shall tresspass against thee, go and tell him his fault between thee and him alone, etc.,"

could not be reduced to a proper Christian practice, because there was no regular order yet established in the church. Therefore some returned again to the religious denominations, from which they had come out, because they would not be subjected to a more strict Christian discipline; and to others it appeared, that the spiritual liberty was carried too far, which was thought to be more dangerous than the religious organizations they had left.

Under these circumstances some felt themselves drawn powerfully to seek the footsteps of the primitive Christians, and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value. At the same time, they were internally and strongly impressed, with the necessity of the obedience of faith to a soul that desires to be saved. And this impression also led them at the same time to the mystery of water-baptism, which appeared unto them as a door into the church which was what they earnestly sought. Baptism, however, was spoken of among the Pietists in very different ways, and the manner in which it was sometimes spoken of, caused pain to the hearts of those that loved the truth.

Finally, in the year 1708, eight persons consented together, to enter into a covenant of a good conscience with God, to take up the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful Shepherd, in joy and sorrow, as His true sheep, even unto a blessed end. These eight persons were as follows: namely, five brethren and three sisters. The five brethren were George Grebi from Hesse Cassel, the first; Lucas Vetter, likewise from Hessa, the second; the third was Alexander Mack from the Palatinate of Schriesheim between Manheim and Heidelberg; the fourth was Andrew Bony of Basle in Switzerland; the fifth John Kipping from Bariet in Wurttemberg. The three sisters were, Johanna Noethiger or Bony the first; Anna Margaretha Mack, the second; and Johanna Kipping the third.

These eight persons covenanted and united together as brethren and sisters into the covenant of the cross of

Jesus Christ to form a church of Christian believers. And when they had found in authentic histories, that the primitive Christians in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ Himself, and thus according to His own salutary counsel, go forward to the fulfillment of all righteousness.

Now the question arose, who should administer the work externally unto them? One of their number, who was a leader, and speaker of the word in their meetings, had visited in sincere love, different congregations of Baptists (Tauf gesinnten) in Germany, most of which admitted, that holy baptism when performed by an immersion in water and out of love to Christ, was indeed right; but they would also besides this, maintain that the pouring of a handful of water might also do very well, provided all else would be right.

The conscience however of them (the Brethren) could not be satisfied with this. They therefore demanded of him, who led in preaching the word, to immerse them according to the example of the primitive and best Christians, upon their faith. But he considering himself as unbaptized required first to be baptized of some one of them, before he should baptize another. So they concluded to unite in fasting and prayer in order to obtain of Christ, Himself the founder of all His ordinances, a direction and opening in this matter. For he who was requested to baptize the other, wanted to be baptized by the church of Christ, and the rest had the same desire.

In this their difficulty, they were encouraged by the words of Christ, who had said so faithfully, "Where two or three are gathered in my name, there am I in the midst of them." With such confidences in the precious and sure promise of God, they, under fasting and prayer cast lots, which of the four brethren should baptize that brother, who so anxiously desired to be baptized by

the church of Christ. They mutually pledged their word, that no one should ever divulge, who among them had baptized first (according to the lot), in order to cut off all occasion of calling them after any man, because they had found that such foolishness had already been re-proved by Paul in his writings to the Corinthians.

Being thus prepared, the Eight went out together one morning, in solitude, to a stream called Eder, and the brother, who desired to be baptized by the church of Christ, when he was baptized, he baptized him, by whom he had been baptized, and the remaining three brothers and three sisters. Thus these Eight were all baptized at an early hour of the morning.

And after all had come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words, "Be ye fruitful and multiply." This occurred in the year above mentioned, 1708. But of the month of the year, or the day of the month or week, they have left no record.

By Alexander Mack, Jr. (Concluded next issue)
Reprinted from The Pilgrim, June, 1957

MEETING NOTICES

The Salida congregation have agreed, the Lord willing, to hold our spring Love Feast on March 30 and 31 of this year. A hearty invitation and welcome is extended to members and friends to attend.

—Daniel F. Wolf

We, the members of the Old Brethren Church in Canada, Ohio and Indiana expect to hold our Annual Meeting in our Wakarusa meeting house May 31st, June 1st and 2nd, the Lord willing.

We extend a hearty invitation to our members and friends to come and be with us at that time.

—Elmer Brovont

(Continued on page 2)

CHILDREN'S PAGE

GOD'S PROMISE TO ABRAHAM--Genesis 12:1-9

And God said unto Abram, "Get thee out of thy country; and from thy kindred, and from thy father's house, unto a land that I will shew thee."

Abram or Abraham, was a man that believed in God. He was a descendent of Noah's son, Shem. When God told Abraham to leave his country and his father's house, he got up and went. This was probably not an easy thing for Abraham to do. It appears that Abraham had it good with his father, Terah. Abraham had married a woman named Sarah and he was 75 years old when he left his country and his father's house. Abraham's nephew, Lot, went with him and they took the flocks and herds that belonged to Abraham and also many servants. In his time Abraham was a rich man. The land that God had given to Abraham to live in was the land of Canaan.

The promise that God gave Abraham was this, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee and curse him that curseth thee, and in thee shall all the families of the earth be blessed."

When Abraham arrived in Canaan the Lord appeared unto him again and said, "Unto thy seed will I give this land," meaning that the descendents of Abraham and his children would inherit this land of Canaan.

The land of Canaan is what we call Palestine today, and because of the unfaithfulness of the Jews (Abraham's seed) they were scattered into all other nations and their country was possessed by others. However, God's promise to Abraham still stands; and today we see the land of Palestine again occupied by the nation of Israel, the children of Abraham.

God told Abraham He would "bless them that bless thee and curse him that curseth thee." We wonder how God can bless our country so abundantly when so many do not believe in Him. America has always been good to God's people, the Jews. Do you suppose that this is the

(Continued on page 5)

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

I'LL BE A FRIEND TO JESUS

They tried my Lord and Master,
With no one to defend;
Within the halls of Pilate
He stood without a friend.

The world may turn against Him,
I'll love Him to the end,
And while on earth I'm living,
My Lord shall have a friend.

I'll do what He may bid me;
I'll go where He may send;
I'll try each flying moment
To prove that I'm His friend.

I'll be a friend to Jesus;
My life for Him I'll spend;
I'll be a friend to Jesus
Until my years shall end.

Johnson Oatman
Selected by Orpha Wagner

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LIVING POWER

They laid Him away with respect and sorrow. Decency and kindness now came forward in the persons of Joseph of Arimathaea and Nicodemus, both who knew Jesus well. On the Sabbath day Jesus' body lay in repose.

Early the Lord's Day the divine power and person of Jesus entered the Roman sealed tomb and raised His own body to life. For Jesus had said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17,18)

Here was revealed our glorious Redeemer showing His mighty power of His own self to do as He wills. He was a willing sacrifice and He laid down His life. No power could take His life away. No power feebly expressed by the sealed tomb could prevent His rising. The mystery of His indwelling life He manifested but did not explain. "In Him are hid all the treasures of wisdom and knowledge." His laying down of His life and taking it again forever shows His Divinity, the right to be God. Truly we can worship and adore Him who had made possible our salvation.

Roman soldiers fell down in abject fear at the angelic display. Then they fled to tell to the wicked Jewish powers the truth of our risen Lord, to meet the forces of evil who would try to cover up our dear Saviour's wonderful presence and power. Cowardice, hypocrisy, and lying will be fully revealed and punished at the Judgment Day.

No power of nail, or cross, or spear
Could take the life of God away;
Mankind received this message clear;
Was known then, we know today.

Indwelling life to give or take,
Above the power of mortal man;
By His decree the earth will quake,
And open graves and rise again.

The keys of hell and monster death
Upon the girdle of our Lord;
Again the dead have living breath,
According to our Saviour's word.

God has the power to cast away
Death into second death's abyss;
For in the resurrection day
No death can be where Jesus is.

Death has become life's open gate;
All who believe shall never die,
For at departing angels wait
To bear the ransomed ones on high.

O to be here when Jesus comes!
To twinkle into living power
When Jesus takes us to our homes
In holy resurrection hour.

--J. I. Cover
Sonora, California

ANNUAL MEETING NOTICE

We, the members of the Old Brethren Church in Canada, Ohio and Indiana expect to hold our Annual Meeting in our Wakarusa meeting house May 31st, June 1st and 2nd, the Lord willing.

We extend a hearty invitation to our members and friends to come and be with us at that time.

--Elmer Brovont

Let every thing that hath breath praise the Lord.
Praise ye the Lord.

--Psalm 150:6

CHRISTIAN WORKS

The role of works in the life of a Christian has been a source of considerable confusion to those who would follow Christ. There have been those who would teach us that works are unnecessary. On the other hand, some would teach us that we earn our salvation by our works. Perhaps a study of the Scriptures can help us to see the role that works are to play in our lives.

The relative position of faith and works in our lives seems to be set forth in Ephesians 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." These verses teach us that we are saved by grace, through faith. In other words, God, in His love for mankind, provided a way that we might be brought back into a relationship with Him through faith. We should especially note that our salvation here is not by our works, for otherwise we might be tempted to fall through pride. This, then, establishes an important principle: We can not earn salvation by our works. Nothing we can do will make our salvation more sure, for Jesus Christ has done that. However, we should also notice that we were "created in Christ Jesus unto good works." This, then, sets forth a second important principle: A Christian is expected to do good works. By using other Scriptural references, it is hoped that these two principles will become clear.

Paul teaches that under the law something more than works was involved in salvation. In Romans 3:20 we read, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Speaking of those under the law, Paul says: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace,

but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. . ." (Romans 4:2-6) These Scriptures both seem to confirm the principle that we can not earn salvation by works. We are taught that both Abraham and David gained righteousness through faith apart from works.

At this point, having used Abraham as an example above, we should turn to James who also uses Abraham as an example. He says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." (James 2: 21-24) At first glance, this Scripture might seem to contradict the passage taken from Romans. However, we know that all Scripture is inspired by God (see II Timothy 3:16) and we must, therefore, assume that what one apostle wrote would not contradict another apostle. They must somehow be different facets of the same basic truth. At this point, we can thus add a corollary to the principle that works are expected of the Christian; specifically, works complement our faith and are proof that our faith does, in fact, exist.

We may continue, then, with further Scriptures. Paul states, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone," (Romans 9:31-32) This clearly shows that works alone, even under the law, could not bring salvation. Faith must come first. An empty faith is likewise of no value. We must have an object on which to base our faith, and this is the death and resurrection of Jesus Christ our Lord by the grace of God. Paul reminds us of this central fact: "Knowing

that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Galatians 2:16)

Apparently there was confusion in the Church even in Paul's days concerning works, for he asks, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Galatians 3:2,3) Apparently, some were trying to have the early Christians rigidly keep the law as a requisite for salvation. We may see this in our day in those who would try to "pay" for their sins through various "acts of contrition". The Bible teaches us that Jesus made one sacrifice for all sin (see Hebrews 7:25-27) so we may therefore infer that works directed toward this end will be to no avail. Why would we even want to try to improve on the perfect sacrifice of our Lord through our flesh? Titus 3:5 teaches "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. . ."

Having established that we can not earn salvation by works, we will move on to examine the principle that good works are expected of the Christian. We have stressed in the past that we are saved by grace, through faith, not by works because we have wished to give credit for our salvation to whom it belongs, namely, to our Lord and Saviour Jesus Christ. In doing this, we have not meant to imply there is no place for works in the Christian life; quite the contrary. As the Scriptures plainly teach, works are expected of us and complement and perfect our faith. Without works, a Christian's life is empty and unfruitful. Paul, whom we have quoted frequently, teaches Christians to "learn to maintain good works for necessary uses, that they be not unfruitful." (Titus 3:14) What position should one take on works? Paul again answers "This is a

faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus 3:8) Surely a Christian, who has committed his life to Christ, would want to do those things which are "good and profitable". This is the way to peace and happiness.

Many of us have heard discussions concerning faith, works, and grace. Surely there can be no doubt that these are not to be held apart from one another, but were meant to be compatible. Paul teaches, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14) Does grace exclude works? From the preceding passage, we would have to conclude that it teaches us good works and makes us "zealous of good works". Turning once again to James, we find "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2:18) This would seem to be telling us that we need works to prove that we have faith, for "faith without works is dead". (James 2:20)

In summary, what we have seen is that our salvation is freely given to us by the grace of our Lord and Saviour Jesus Christ, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (II Timothy 1:9) How beautiful it is that God, in His love and foreknowledge, gave us this salvation by His grace before the world began. Therefore, as we have seen, there is nothing we can do to earn salvation, for it was made available, by grace, before we were born. This does not mean that good works have no purpose. As we have

shown, the good works of a Christian follow his conversion as a natural consequence, complementing and perfecting his faith. Indeed, without works, one may question a person's faith, for "faith without works is dead". Thus, we see the importance of faith and works in our lives as Christians. Only when both are operating can we experience the full life in Christ through the guidance of the Holy Spirit. Then will our lives bear the fruits of the Spirit, namely, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. (Galatians 5:22-23)

---Glen Shirk, M.D.
Modesto, California

THE NECESSITY OF MODESTY

Recently I read the article "It Does Make a Difference" in October 1972 Family Life stressing the need of modesty, especially in women's dress. I would say, it truly does make a difference, especially to us young Christian men, whether or not you are dressed modestly. Often when walking or driving along the road, especially through towns, it is necessary to look the other way from the almost naked women walking on the streets. Then I have to think, "Lord, have mercy on them."

This makes me appreciate all the more those in our own churches who still try to dress decently and modestly. But at the same time I notice there are some who, it seems, aren't quite willing to dress according to church standards. This has often been a burden on my heart. I am still young--in fact only 18 years old--but not too young to notice such things already. Maybe I am also not too young to give you some advice.

Young girls and women, if you want to have a Christian husband, never shorten your dresses or make them form fitting to show off your body. This may be the style in the world but no Christian boy will ever go for anything like that. Perhaps you will need to wait a number of years for a husband but the Bible says we

should wait upon the Lord and He will renew our strength. (Isaiah 40:31)

To the married women, you also have a great responsibility to your daughters. Do your duty and teach them and be a good example to them. (Titus 2:3-5) It would seem to me that the dress should come at least halfway between the knees and the floor and I would sooner see it a few inches longer than shorter. Remember, by dressing modestly you are not only doing what the Bible requires, but you are also making it easier for us to have wholesome thoughts at all times.

Only your brother in Christ.

Selected by Tim Royer from Family Life.

EDITORIAL...

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." With these words Thomas won for himself the name, "doubting Thomas." But before we judge him too harshly, we should put ourselves in his place and think what might have been our reaction.

Thomas was with Jesus throughout His ministry. He saw Him heal all kinds of sick people, restore sight and hearing, cast out devils, and even raise the dead. He knew of Jesus' power as an eyewitness surely would. But it must not have been apparent to him that one who could call the dead to life would have power over death. It was Thomas that expressed concern for Jesus when He decided to go to Judaea to raise Lazarus. Knowing that the Jews there hated Jesus, Thomas told the other disciples, "Let us also go, that we may die with him."

This fear of Thomas' was realized when he saw Jesus taken, beaten, humiliated, hastily tried and led out to Calvary. There he must have watched as Jesus painfully, helplessly expired on the cross. There was no doubt about this in Thomas' mind: Jesus was dead. He saw the ugly wounds. And though Jesus had power when He was alive, now He was dead and buried and it was all over. Thomas seems to be a realist, accepting facts

and true evidence.

This statement then comes from the certainty in Thomas' mind that Jesus was dead. He saw him die, and to overcome that certainty, he must have equal proof that Jesus was alive again. He would take no one's word for a matter of this nature.

But see the consistency of the "doubting Thomas." Some describe him as an "honest doubter." These are the kind that can become honest believers. When Jesus showed Himself to the group "after eight days," Thomas was present. Jesus' first words after His greeting of peace were for Thomas. "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." He had his proof and Thomas' doubt turned to belief causing him to confess, "My Lord and my God." Besides seeing the proof before him, Thomas also had to realize that Jesus had heard his rash statement demanding this proof.

Thomas' doubts were turned by Jesus to the glory of God because countless numbers of believers have had their faith strengthened by the record of this event. The word doesn't tell us that Thomas actually felt Jesus' wounds as the Lord invited him to. But if he did, he was one who could say, "I saw His wounds and thrust my hand into His side; I know He lives!"

We don't have the proof of seeing and feeling like Thomas did. But we don't need it for we have the record. Jesus' words to Thomas hold promise for us who will believe on the evidence of the testimony of others. "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed."

If we believe the record we too can confess Jesus, the risen Redeemer as "my Lord and my God." —L.C.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

—Jesus' words in Luke 24:46

CHRIST--LIVING OR DEAD?

The sad and dreary night at last ended;
With heavy hearts and leaden steps they trod
To a sepulchre their way they wended,
Women with spices for the Son of God.
Son of God, their Saviour, thought they was He
Until His death their every hope did blast.
Their saddened hearts were pierced when they did see
The empty tomb; their searching eyes they cast.

Awe-struck, they trembled when they heard the voice
And they beheld a shining angel stand.
"Why is the tomb, among the dead your choice
As place to seek your Lord? Has not God planned
To raise His Son with power from the dead?
Remember, Jesus when in Galilee
Sadly, 'I must be crucified,' He said,
'But on the third day I shall risen be.'"

Amazed and trembling from the tomb they turned
To tell His disciples, as the angel said.
Oh how their hearts with fear, yet great joy, yearned
To know their Lord was risen from the dead!
"All hail!" With these words Jesus did them greet.
"Be not afraid; but go to Galilee."
They ran, fell down and worshipped at His feet,
Then told the disciples what their eyes did see.

Some doubted for they just could not believe,
But gathered all at the appointed place.
And there in Galilee they did receive
Their witness—they saw Jesus face to face.
Some doubted still until His wounds they felt.
Are we with doubters numbered, or do we
Know that He lives, as at His feet we've knelt?
The living Christ in us do others see?

—Miriam J. Sauder
Lancaster, Pennsylvania

HISTORICAL

THE ORGANIZATION OF THE
BRETHREN CHURCH, 1708 (Continued)

After this said eight persons were more and more powerfully strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings, to the truth; and the Lord granted them His special grace so that still more became obedient to the faith, and thus, within seven years time, namely, to the year 1715, there was not only in Schwarzenau a large church, but here and there in the Palatinate there were lovers of the truth, and especially was this the case in Marienborn where a church was gathered; for the church in Palatinate was persecuted and its members then came to Marienborn. And when the church here became large, it was also persecuted. Then those that were persecuted, collected in Creyfeld, where they found liberty, under the King of Prussia.

Moreover, the Lord called during those seven years, several laborers, and sent them into His harvest, among whom were John Henry Kalkleser, of Frankenthal; Christian Libe and Abraham Duboy from Ebstein; John Nasz and several others from Norten; Peter Becker from Dillsheim. And to these were added also John Henry Trout and his brothers, Heinrich Holsaple and Stephen Koch. The most of these came during those seven years to Creyfeld; John H. Kalkleser, however, and Abraham Duboy came to Schwarzenau; so did also George B. Gansz from Umstatt; and Michael Eckerlin from Strasburg.

But as they found favor with God and men on the one hand, so (on the other hand) there were also enemies of the truth, and there arose here and there persecutions for the Word's sake. There were those who suffered joyfully the spoiling of their goods, and others encountered bonds and imprisonment, some for a few weeks only, but others had to spend several years in prisons. Christian Libe was some years fastened to a galley, and had to work the galling oar among malefactors; yet, by God's special providence, they were all delivered again with a good conscience.

Since the persecution in the form of poverty, tribulation, and imprisonment, by which they were oppressed, made them only the more joyful, they were tried in another manner by men of learning, seeking to confound them with sharp disputations, and subtle questions, of which the forty searching Questions of Eberhard Ludwig Gruber, which with their answers will be annexed to this treatise, will sufficiently inform the reader.

About this time it was deemed expedient by the church of the Lord in Schwarzenau, to issue this publication, for the instruction of those pure minded persons who are seeking the truth. And in this work every impartial reader, if he will read it with these introductory remarks, and without prejudice, can find, what has been the cause and object of publishing it.

But inasmuch as those, which then stood in the work of the Lord so cheerfully, and confessed the truth with great simplicity and honesty, have now all departed in peace, the desire has arisen in those churches who bear the same testimony here in America, and who have likewise given themselves to the Lord to walk in the truth, to have this simple testimony again published, more especially for the benefit of our dear youth, that they may have plain and simple exposition of the truth, in which they are instructed, and chiefly for the glory of God, who has so wonderfully preserved His truth even to these latter times.

This simple testimony of truth we commend to the good and wise God for protection, and as an offering, we lay it at His feet of mercy. And may He give to the kind reader such a state of mind that will cause him to love the truth, and be acceptable to Him, for it is only when we are in such a state that the truly divine Spirit, who will enable us to prove all things, and hold fast that which is good and useful, will come forth and lead us as the lambs of Christ into all truth. Blessed is the man, who does not oppose Him, for He will bring all things to His remembrance, whatsoever Jesus, the eternal truth, Himself has said and taught.

Now to the innocent Lamb of God, which taketh away the sins of the world, be glory, honor and adoration

in the congregation of the Firstborn in heaven and on earth, in the communion of the Father and the Holy Spirit. Amen.

N.B. This simple record is taken in part from some papers, which were left by two brethren, namely, Alexander Mack and Peter Becker, who have already some considerable time ago fallen asleep in the Lord; and in part some things were inserted, which were related to me orally by my parents, as well as by some other brethren, who have also fallen asleep in the Lord, and who were themselves eye-witnesses of that which they have testified to us, to our consolation and encouragement. This he witnesseth who has written this the 30th, January 1774, as one called to the marriage of the Lamb, and to the great supper prepared for that glorious marriage.

By Alexander Mack, Jr.

Reprinted from The Pilgrim, June, 1957

WHAT DO OUR READERS SAY?

Question:

What do these words of Jesus mean to us? (Matthew 5:29) "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Also verse 30.

Submitted by Kenneth Martin

Answer:

This kind of teaching by Jesus was given at least twice and is recorded in three different places. (Matthew 5:29-30, 18:8-9, and Mark 9:47) It is strong language recommending drastic action, and shows to us the magnitude of sin and the wisdom of having some inconvenience or handicap here for a short time and eternal life and vitality in the end. We must all admit that the teaching is reasonable. If it would take the sacrifice of an eye or a hand to gain entrance into eternal live, what a really small matter it would be

by comparison. But we can see by God's Word that He has not asked this of His children—unless we are unwilling or unable to mortify and put down this sinful nature by the means of grace God has provided. We have to wonder then whether the sacrifice of a hand or eye would accomplish this if we would not allow it to be done by the Spirit. But one thing is certain: the eye plucked out or hand cut off would never offend again.

Jesus used extreme examples to teach us vividly the simple truths. If we take this teaching literally, it will make us more aware of the hideous nature of sin. How careful we should be to call for the grace of God to help us by His Spirit's power to overcome these defects in our character! How awful if we should have to pluck out an eye! And how much more awful if we should hold on to our sins and our eyes and our hands and, with a whole but sinful body, be cast into hell fire, away eternally from God's presence.

God has provided the way to life which is in surrender to Jesus, the way, the truth, and the life. Then these members can become dedicated to Him, controlled by His Spirit, and pardoned and cleansed by His blood.

—L.C.

Next month's question:

Please explain: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Revelation 1:3)

Submitted by Mary Kimmel

Brookville, Ohio

You are invited to send your comments on this question or send a question of your own to The Pilgrim.

CHILDREN'S PAGE (continued) Lord would give to him and to his children forever.

God gave Abraham all this land—even the part Lot chose. It is so important that we choose to please God rather than ourselves. Only in this way can we be really blessed. "And Abram came and dwelt in the plain of Mamre and there he built an altar unto the Lord."

—Rudy Cover

MAKING THE RIGHT CHOICE--Genesis 13:1-18

Abraham had been in Egypt but he returned back to the land of Canaan where he had built an altar to the Lord. Abram was very rich. He had silver and gold and many cattle. Lot, the nephew of Abram, went with him and he also had flocks and herds. As time went on their flocks increased in number and there was not enough pasture for all the cattle and sheep of both Abram and Lot. The herds were taken to pasture by men who worked for Abram and Lot and these men were called "herdmen". These men were trying to please those they worked for and soon quarreled over who could get the best pasture for their herds. There were other people who lived in this land called Canaanites and Perizzites. Of course, in those days, the people lived off their cattle and sheep and because there wasn't enough pasture for everybody, Abram decided that they would have to go. Knowing of the trouble between their herdmen, Abram said to Lot, "Is not the whole land before you? Separate yourself from me. If you go to the left I will go to the right; or if you go to the right I'll go to the left."

So Lot looked out over the plain of the Jordan River and saw that it was well watered everywhere; the grass was green and beautiful--plenty of water and food for all his cattle. There was only one objection to this beautiful plain: There were cities there and they were full of wicked men. Sodom was one of the worst of those wicked cities. Lot chose the Jordan plain and Abram dwelled in the land of Canaan.

Lot's herds must have increased abundantly and he became very rich. He lived in the cities close by and I suppose because the grass was greener that way, he went in the direction of Sodom. The Bible says that Sodom was a city where men were wicked and sinned before the Lord exceedingly.

After Lot had left Abram, the Lord talked with Abram and told him that he should look in every direction as far as he could see and all the land that he saw the

(Continued on page 15)

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

SPIRIT SO HOLY

Spirit so holy, Spirit of love,
Spirit so gentle, sent from above;
Priceless possession, purchase of blood,
Good beyond measure, Gift of our Lord.

Spirit of wisdom, Spirit of light,
Spirit of knowledge, showing the right;
Guide us and teach us, fully to know
All that in Jesus God would bestow.

Spirit so humble, Spirit so meek,
Spirit so kindly, helping the weak;
Work in and through us, make us to be
Lowly and loving, yielding to Thee.

Spirit of power, Spirit of God,
Spirit of burning, work through Thy Word;
Search us and sift us, spare not the dross,
Show us that self life ends at the cross.

By D. W. Whittle

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FORTY DAYS

At the resurrection morning begins forty days of close association of Jesus with His apostles. This was necessary to fully establish and confirm them of the truth and power of our risen Lord.

The apostles were to witness unto the world these blessed events so the Word of God would be preached with convincing power and steadfast devotion to the cause of their Master; to tell without fear all these mighty events that had taken place. Also to indelibly print on their minds, and establish them in the power of the resurrection.

A change must come over them. They had been timid and afraid at the time Jesus was crucified; they must now be bold, fearless ministers to defy the power of evil. The searchlight of truth must shine in this benighted realm of darkness, and its wickedness exposed, that men would shun this darkened kingdom and become translated into the Kingdom of God's dear Son. (Colossians 1:13)

Jesus was busy during these forty days in speaking of the things pertaining to the Kingdom of God. (Acts 1:3) In being with them forty days, they became more acquainted with their risen Lord. Jesus had said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18) Here in these forty days began this necessary continued part of building, in instructing and teaching of His apostles.

This important work, the presence and power of Jesus and His resurrection, begins to glow and grow in their hearts as He continued with them forty days. It is also possible that Jesus at that time told them to have the election where Matthias was chosen an apostle to fill the place of Judas.

All this happening of the resurrection was so entirely new, and so different from their understanding they had built upon: that Jesus would set up an earthly kingdom and deliver the Jews and reign over them. This came out possibly near the end of the forty days.

Being forty days with them was then a holy and important closing part of His work on earth. Here He was in His glorified and eternal position, still much concerned in the welfare of His dear children to have them fully informed and equipped for their mission to spread the Word of God to all people of all lands. Also these forty days were devoted intensely to teaching the apostles. There was a sacred and special time so necessary to the apostles. It seems that when Jesus first showed Himself alive, some doubted, but surely not after He was with them forty days! So this forty day period confirmed them, and made His resurrection more real to them.

Jesus had been teaching them and making them over all through His ministry, and they confessed and believed that He is the Son of God, the Saviour that came to this earth to offer salvation to the whole world of living people from Adam until the final closing of the gates of mercy. Now to the same apostles who confessed Him He proved His Divine Person "by many infallible proofs." In these forty days with the apostles He finished the work He had begun. The last of the forty days fully completed their understanding when they saw Jesus ascend to heaven. The forty days were holy, sacred, and happy days for them!

Forty days of being with the risen Lord;
Forty days of seeing, telling in His Word;
Forty days of loving, hearing Him expound;
Forty days of proving life in Him is found.

Forty days beholding their Redeemer King;
Forty days enfolding, of His glory sing.
Forty days to hear Him giving God the praise;
Forty days endear Him; speak of holy ways.

Forty days of growing to the stature full;
 Forty days of knowing heaven's drawing pull;
 Forty days of seeming in the holy land;
 Forty days of teaming God and heaven grand.

Forty days of keeping, by the Saviour dear;
 Forty days of reaping bounty free and clear;
 Forty days of teaching how to witness true;
 Forty days of reaching after things all new.

Forty days and nearing to ascending way;
 Forty days and clearing to the coming day;
 Forty days are ending, heaven land is near;
 See our Lord ascending pathway bright and clear.

--J. I. Cover
 Sonora, California

"For the Son of man is come to seek and to save that which was lost." (Luke 19:10, Matthew 18:11)

God clearly states His purpose in giving the Bible to mankind. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31)

From this verse of scripture we learn that "life" is obtained through believing in Jesus Christ. "That believing (in Jesus Christ) ye might have life through his name." We shall learn that the "life" mentioned in this passage is not physical life but spiritual life. The fact that we have physical life does not necessarily mean that we also have spiritual life for the scripture bears out the truth that individuals may be alive physically and yet be dead spiritually.

"dead in sins" (Ephesians 2:5)

"dead in trespasses and sins" (Ephesians 2:1)

"dead in your sins" (Colossians 2:13)

"dead while she liveth" (I Timothy 5:6)

By nature we are dead spiritually. "Wherefore, as by one man sin entered into the world, and death by

sin; and so death passed upon all men." (Rom. 5:12, II Cor. 5:14) By nature we are all sinners.

"all have sinned" (Romans 5:12)

"they are all under sin" (Romans 3:9)

"all have sinned and come short of the glory of God" (Romans 3:23)

"the scripture hath concluded all under sin" (Gal. 3:22)

"there is no man that sinneth not" (I Kings 8:46)

"there is not a just man upon the earth that doeth good, and sinneth not" (Ecclesiastes 7:20)

"There is none righteous, no, not one" (Rom. 3:10)

"If we say we have no sin we deceive ourselves (I John 1:8)

"If we say we have not sinned, we make Him (Christ) a liar" (I John 1:10)

Sin is a sad and terrible reality. This fact is proved not only by the teaching of scripture but also by the testimony of all mankind. All have been whipped by remorse of conscience for wrongdoing. It is one of the great truths of the Bible that irrespective of our state and condition by nature we are lost.

We are "guilty before God" (Romans 3:19)

"We are condemned already" (John 3:18)

As sinners we are "unjust" in God's sight (I Peter 3:18)

"There is not a just man upon the earth" (Ecc. 7:20)

"There is none righteous, no, not one" (Rom. 3:10)

Our hearts are "not right in the sight of God" (Acts 8:21, Psalms 78:37)

Our hearts are deceitful "and desperately wicked" (Matthew 15:19)

By nature we are "sold under sin" (Rom. 7:14, Is. 52:3)

We are the "servants of sin" (Rom. 6:17, John 8:34)

We are holden (bound or held captive) by the cords of sin" (Proverbs 5:22)

As sinners we are abiding in darkness (I Pet. 2:9)

Sins have separated us from God. There is no communion or fellowship with Him (Isaiah 59:2)

By nature we are far off from God, (Eph. 2:13) and are lost. (Luke 19:10)

We are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. (Eph. 2:12) By nature we are helpless and hopeless sinners! We are dead spiritually and are guilty and unjust before God. We are separated or alienated from God and have no communion or fellowship with Him. We are lost, "having no hope."

It is a precious truth to know that no matter what our state and condition by nature, God loves us.

"God commendeth His love toward us . . . while we were yet sinners." (Romans 5:8)

"Herein is love, not that we loved God, but that He loved us." (I John 4:10)

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." (I Jn. 4:9)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jn. 3:16)

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1)

Jesus the Son of God came to this earth to accomplish a definite work. He came to provide salvation for sinners. Jesus Christ came into the world to save sinners. (I Tim. 1:15) Christ "is come to seek and to save that which was lost." (Luke 19:10, Matt. 18:11)

"God sent . . . his son into the world . . . that the world through him might be saved." (John 3:17, 12:47)

"The Father sent the Son to be the Saviour of the world." (I John 4:14) Christ came "to make reconciliation for the sins of the people." (Heb. 2:17) "God

. . . sent his Son to be the propitiation for our sins" (I John 4:10) He was manifested to take away our sins.

(I John 3:5) "I am come that they might have life."

(John 10:10) "God sent His only begotten Son into the world that we might live through Him." (I John 4:9)

Jesus the Christ came to this earth to make it possible for sinners to be saved.

How did He accomplish the work which He came to do? The Son of God did not accomplish this great work by coming to this earth to be a "good example" or a great "religious teacher" although He was both of these. Neither did He accomplish this work by giving the world "noble philosophical principles." There is a far deeper meaning involved than this. Christ the sinless Son of God, as "a lamb without spot or blemish" gave Himself on the cross as a sacrifice for sin. He, the innocent party, became the sin bearer for the guilty. By His death on the cross, Christ became our substitute.

"His own self bare our sins in his own body on the tree (cross)" (I Peter 2:24)

"He (God) hath made him (Christ) to be sin for us." (I Corinthians 5:21)

"The Lord (God) hath laid on him (Christ) the iniquity of us all." (Isaiah 53:6)

"Christ died for the ungodly." (Romans 5:6)

"While we were yet sinners Christ died for us." (Romans 5:8)

"Christ hath once suffered for sins, the just (Christ) for the unjust (sinners)." (I Pet. 3:18; also Tit. 2:14, Gal. 1:4, I Cor. 15:3, 5:21, I John 3:16)

By His death on the cross Christ shed His blood for us. Through the shed blood of Christ, we are redeemed. "Thou (Christ) was slain and thou hast redeemed us to God by thy blood." (Rev. 5:9) "We have redemption through his blood." (Col. 1:4, Eph. 1:7) "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (I Pet. 1:18,19) "Ye have sold yourselves for nought; and ye shall be redeemed without money." (Isa. 52:3) "By his own blood he . . . obtained eternal redemption for us." (Hebrews 9:11)

Notice the following important truth in regard to redemption: "Ye are not your own, for ye are bought with a price." (I Cor. 6:19,20) The Church of God Christ "hath purchased with his own blood." (Acts 20:28) Christ "gave his life a ransom." (Matt. 20:28, I Tim.2:6)

These scripture references using the words redeemed, ransomed, bought, purchased, are particularly significant. Redeemed means bought back. Sinners are sold under sin, (Rom. 6:17, Isa. 52:3) but are redeemed by Christ's blood. Sinners could be redeemed or purchased from their guilty, sinful, lost and condemned condition, only by some person paying the price. Christ paid the price to redeem sinners. The price which He paid was not silver or gold (I Pet. 1:18,19) or money (Isa.52:3) but was His own shed blood--His own life.

Through the shed blood of Christ, we have the forgiveness or remission of our sins.

"My blood of the new testament (covenant) is shed for many for the remission of sins." (Matt. 26:28)

"in whom we have redemption through his (Christ's) blood, the forgiveness of sins." (Eph.1:7, Col.1:14)

Through His blood, we are cleansed from sin.

"Jesus Christ . . . loved us and washed us from our sins in his own blood." (Rev. 1:5)

"The blood of Jesus Christ his (God's) Son cleanseth us from all sin." (I John 1:7)

Through His blood, we are justified (made just) before God and are reconciled to God.

"Being now justified by his blood." (Romans 5:9)

"When we were yet enemies, we were reconciled to God by the death of his Son." (Romans 5:10)

Through His blood, we are made "nigh" to God.

"But now in Christ Jesus ye who sometimes were far off are made nigh (brought close to God) by the blood of Christ." (Ephesians 2:13)

Through His blood, we have peace with God.

"Having made peace through the blood of his cross." (Colossians 1:20)

We have seen what Christ has done to provide for our salvation. Now, what must we do to be saved? The Bible teaches that salvation cannot be earned or merited by good works or deeds.

"Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5)

"saved . . . not of works, lest any man should boast." (Ephesians 2:9)

"Who hath saved us . . . not according to works."

(II Timothy 1:9)

Our good works or our righteousness will not obtain salvation for us, for our righteousness is as filthy rags in His sight. (Isaiah 64:6)

Salvation is the gift of God; therefore it cannot be earned or merited. If we could earn our own salvation it would not have been necessary for Christ to have died. Alas, how many depend upon their own self righteousness for salvation. Others depend upon their good living. Many depend upon their church membership, in being respectable citizens of the community, in supporting their families, and in contributing to the poor and to the upkeep of the church. A way of salvation which a person devises for himself, even though there is much good about it, will never bring the soul to God. Man's way of salvation by "works" is not God's way.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov.14:12)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8,9)

We are saved by faith--by believing in Christ's finished work of redemption, and by receiving Him as our personal Saviour. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Peter 1:23) We must believe in the work of Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31) "Through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43) "And by him all that believe are justified from all things." (Acts 13:39) "Without faith it is impossible to please him." (Hebrews 11:6)

Genuine faith in the work of Christ will be accompanied by repentance.

"God commandeth all men everywhere to repent" (Acts 17:30)

"Godly sorrow worketh repentance to salvation."
(II Cor. 7:9,10)

The words of the publican express the thought, "God be merciful to me a sinner." (Luke 18:13)

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9)

Acts 2:38 says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

"Except ye repent ye shall all likewise perish."
(Luke 13:3)

We must receive Christ as our personal Saviour. By nature we are dead spiritually. To become alive spiritually we must be born of God, we must be "born again." As we can enter this world only by the process of a natural birth, so we can enter the Kingdom of God only by the process of a spiritual birth. Spiritual life is received only by the spiritual birth.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6)

To be saved--to be a child of God--we must be born of God.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."
(John 1:13)

Christ said, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:3)

Regeneration is not the old nature altered, reformed, or reinvigorated. It is not a reforming process on the part of man, and it is not a natural forward step in man's development. Regeneration is a new birth from above and is a supernatural creative act on the part of God. The sinner receives a new nature--God's nature, and he is a new creature, and puts on the new man which

God creates after holiness and righteousness.

"A new heart also will I give you, and a new spirit will I put within you." (Ezekiel 36:26) "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) And in Eph. 4:24: "And that ye put on the new man, which after God is created in righteousness and true holiness."

By regeneration or new birth, we are admitted into the kingdom of God. There is no other way of becoming a Christian but by being born from above. Too often we find other things, such as good works or reformation substituted by man for God's appointed way of becoming a child of God. To be a child of God one must be born of the Spirit of God. Jesus said, "Except a man be born again he cannot see the kingdom of God." No age, position or condition exempts anyone from this necessity. Not to be born again is to be lost. There is no substitute for the new birth. Paul said, "Neither circumcision availeth anything nor uncircumcision, but a new creature." That is the all-important thing, being a new creature in Christ. Christ did not say that ye ought to be born again, or it would be good for you to be born again. He said, "Ye must be born again." (John 3:7)

We can experience this new birth. John 1:12 tells us, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We cannot receive eternal life without receiving Christ. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (I John 5:11,12) "Verily, verily, I say unto you, he that believeth on me hath everlasting life." (John 6:47)

When the "whosoever will" comes and receives Christ as his Saviour, comes to Him with faith and deep repentance with humility and feels as the publican, "God be merciful to me a sinner," and with David in Psalms 51:10, "Create in me a clean heart, O God; and renew a right spirit within me;" experiencing the new birth, he will be a new creature in Christ Jesus. Old things will

pass away and behold, all things will become new. (II Cor. 5:17) Christ will dwell in us. (Gal. 2:20) And we "shall not come into condemnation (judgment) but (are) passed from death unto life." (John 5:24)

This wonderful salvation is for everyone. "God is no respecter of persons." (Acts 10:34) "Whosoever shall call upon the name of the Lord shall be saved." (Acts 2:21) Christ encouragingly calls, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28) "Him that cometh unto me I will in no wise cast out." (John 6:37, Rev. 3:20, 22:17) "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (I John 5:10)

Dear reader, there is no middle ground or territory; you are either saved or you are not saved. The Bible says, "No servant can serve two masters . . . ye cannot serve God and mammon." (Luke 16:13) Christ said, "He that is not with me is against me." (Luke 11:23) The Bible says, "Choose ye this day whom ye will serve." (Joshua 24:15) "Seek ye the Lord while he may be found; call upon him while he is near." (Isaiah 55:6) "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36) "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18)

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (I Tim. 1:15) My prayer is that the seed (the word of God) may fall on good ground (the hearts of men and women, boys and girls) and bring forth fruit to His name's honor and glory. John 12:48: "He that rejecteth me (Christ), and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

--Raymond Wrightsman
Ligonier, Indiana

TWO GOLDEN DAYS

There are two days of the week upon which and about which I never worry. Two carefree days, kept sacredly free from fear and apprehension.

One of these is YESTERDAY.

Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I can not undo an act that I wrought; I can not unsay a word that I said yesterday.

All that it holds of my life, of wrongs, regret and sorrow, is in the hands of the Mighty God that can bring honey out of the rock and sweet waters out of the bitterest desert--the God of Love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like perfumes of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is TOMORROW.

Tomorrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise.

I have no possession in that unborn day of grace. All else is in the safe keeping of that Infinite God that holds for me the treasure of yesterday. His love is higher than the stars, wider than the skies, deeper than the seas. Tomorrow--It is God's day. It will be mine.

There is left for myself then, but one day of the week--TODAY. With faith and trust in the Lord any man can fight the battles of today and any woman can carry

the burdens of just one day.

O friend, it is only when to the burdens and cares of today carefully measured out to us by the Infinite Wisdom and Might that gives with them the promise, "As thy day so shall thy strength be," we willfully add the burdens of those two awful eternities--yesterday and tomorrow--that we break down. It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, the dread of what tomorrow may disclose.

These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is man's day. Nay rather, that is our day--God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and the All-loving takes care of yesterday and tomorrow.

Selected by Susan Coning

EDITORIAL... THE GREATEST POWER

Recently the National Geographic printed an article on the universe with speculations about its age, its destiny, and guesses about the great powers being released as stars begin and end. The figures, distances, and ages are so great that the ordinary man has difficulty either believing or disproving. We can be sure that there are great forces far beyond our understanding.

To the Christian, these powers are in the hands of the great Creator and Ruler of His universe. Though the earth depends on the sun for warmth and light, most of the powers and rays of the heavenly bodies reach us only feebly and must be measured by huge instruments designed to detect these far away activities. Trusting that all are controlled by our loving heavenly Father, we can concern ourselves mainly with the powers that really bear on our lives. As the earth is dependent on the sun, so are we dependent on God. We may think we are strong and vigorous, but a slight variation in our health can lay us low and make us powerless as a child.

So it is spiritually. There is a great power in the

world today without which there is no life, warmth or activity in our spirits. On the day of Pentacost nearly 2000 years ago this Power was poured out on God's people in a new way. Individuals had been guided by God's Spirit from the beginning. But the prophet Joel spoke of a time when the Spirit would be poured out on all flesh. Peter says this prophecy was fulfilled there in Jerusalem that day. Now there is no restriction; sons and daughters, old men and young men from every nation can receive the power of the Holy Spirit.

Jesus promised His disciples that they would receive this power if they would wait in Jerusalem. And how He did fulfill this promise! Who but the Holy Spirit could fill this small, timid group in such a way that they would be leaders in the greatest movement the world has known. They were carried through persecutions from without and strife from within. The powerful governments (which failed in very few of their attempts) tried in vain to wipe out this Church.

Today men wrestle with the great problems of the universe, and many fail to come to grips with the personal problems of our own destiny. The word of God, with depths unplumbed by most of us, can answer our questions, and the Holy Spirit in our lives can solve the problems.

Today men speculate about what will happen when the great star, our sun, finally explodes to an enormous red ball covering a quarter of our sky and earth's source of heat and light gives out. We might better ponder what would happen if we lose contact with God. David prayed (Psalms 51:11) "Cast me not away from thy presence; and take not thy holy spirit from me." The disciples confessed to Jesus, "Lord, to whom shall we go? thou hast the words of eternal life." One of our songs says, "If Thou withdraw Thyself from me, Ah! whither shall I go."

Some day the powers of earth will be shaken. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat..." While there is time may we turn to God and be sheltered by the greatest power there is—that which never gives out. —L.C.

HISTORICAL

WATER BAPTISM

In the account of the "Organization of the Brethren Church" by Alexander Mack Jr. he says, "And when they had found in authentic histories, that the primitive Christians in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ himself, and according to his own salutary counsel, go forward to the fulfillment of all righteousness."

Following, are some extracts from the writings of Alexander Mack Sr. on the subject of WATER BAPTISM, and also some corroborating testimony from histories of the Post-Apostolic Church.

"The eternal and almighty God is the proper author of water baptism. Already in the days of Noah, he began to reveal a figure or type of water baptism in the New Covenant; for when men became very wicked, the Lord God sent a flood of water, in which all ungodly men were drowned. Of this the apostle Peter speaks, I Peter 3:20,21, 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.'

When the Lord God by his servant Moses intended to give a figure in testimony of what afterwards should be revealed by his Son, Hebrews 3, Moses therefore had to be drawn out of the water by the daughter of Pharaoh. 'Therefore said she, he shall be called Moses, because I drew him out of the water.' (Exodus 2:10)

Again, when God by this same Moses led Abraham's seed out of Egypt, and when by a mighty hand they were delivered from the Egyptians, their escape was through the Red Sea, which prefigured strongly the baptism of

the New Covenant. Hence Paul calls it a baptism 'unto Moses in the cloud and in the sea.' (I Corinthians 10)

Again when the Lord God caused Moses to erect a tabernacle it was a figure of the house or Church of the Lord Jesus. Thus had Moses to make, according to the command of the Lord, a large laver or vessel before the tabernacle wherein Aaron the priest and his sons had to wash themselves, before they were permitted to enter into the tabernacle (Exodus 30:18-20; 40:12) This was also a powerful figure of water-baptism which Jesus commands, since none can enter or serve in the Church of the Lord without previously being baptized in the water upon the confession of faith in Jesus.

Water baptism at that time was not such a strange work among the Jews, for it had previously been used under the law for external purification. Hence, there was no great surprise concerning baptism. But in connection with his preaching this baptism, there was something new, because men were directed to repent; and they were likewise told of the Son of God that he would come, and they should believe on him. . .

The command to baptize properly signifies, according to the Greek word TO IMMERSE, and it has been so translated by Jeremias Felbinger (and many others). But since sprinkling has been introduced, and the learned from an effeminate weakness have become afraid of the water, the opinion has been held, that the Greek word might also signify to sprinkle, pour, or make wet. Yet all must admit that it signifies to immerse.

Again, when Philip baptized the eunuch, it is said, 'They went down both into the water, and Philip baptized him.' (Acts 8:38) We also find yet a great deal in the histories of primitive Christians showing that they baptized in streams, rivers, and fountains. As we read in the Bloody Tonel of the Doopsgesind (Martyr's Mirror), page 254, that in the year of Christ 980, many persons were baptized in the river Euphrates. Again, page 214, that in the year 620, Paulinianus at noon near the city Truvolsinga in the river Trenth, and that this baptism was called by the Ancients an immersion or dipping. Again, page 220, we find that some

Englishmen were baptized in the river Schwalbe and in the Rhine, and that it could not be done in any other way or manner. Indeed people must be very blind and much prejudiced, not to see it, since it is written so plainly and clearly in the Holy Scriptures.

In Romans 6:4, it is called a burial of sin; again Paul calls it a washing of water. (Ephesians 5:26) And Christ says, John 3:5, that we must 'be born again of water and of the Spirit.'"

—Alexander Mack Sr.

The Catholic Encyclopedia, Vol. 2, page 261, says of baptism, "The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the fathers and the early rituals of both the Latin and the Oriental Churches, but it can also be gathered from the epistles of St. Paul, who speaks of baptism as a bath (Ephesians 5:26; Romans 6:4; Titus 3:5). In the Latin Church immersion seems to have prevailed until the 12th century. After that time it is found in some places even as late as the 16th century. Infusion and aspersion, however, were growing common in the 13th century, and gradually prevailed in the western Church. . .

The threefold immersion is unquestionably very ancient in the church and apparently of apostolic origin. It is mentioned by Tertullian (De cor. milit. iii), St. Basil (De Sp. S. XXVII), St. Jerome (Dial. Contra Luo. VIII) and many other early writers. Its object is, of course, to honour the three persons of the Holy Trinity in whose name it is conferred."

The Dictionary of Christ And The Gospels, page 169, says, "The full significance of the rite would have been lost had immersion not been practised. . . That immersion was the mode of baptism adopted by John is the natural conclusion from his choosing the neighborhood of the Jordan as the scene of his labours. . . That this form was continued into the Christian Church appears from Titus 3:5 and of the symbolism in Romans 6."

—Daniel F. Wolf

Reprinted from The Pilgrim, July, 1957

MY EVENING PRAYER

Lord, in this gentle evening hour
When shadows fold each hill to rest,
And sleepy bird and nodding flower
Bow to the fading light of West;

And shouts of children in their play
That echoed under summer skies
Fall silent now as fades the day
And slumber claims the drowsy eyes;

When winds are stilled and nature hushed
And evening's star has pierced the sky,
Then we who through the day have rushed
Have paused and laid our burdens by.

We ask of Thee forgiveness fresh—
That we, too, may forgiven be,
And with a heart that's pure and clean,
Tomorrow, still, walk close with Thee.

Lord, bless our neighbors, those who need
Thy saving grace, Thy presence near,
And show us where our hands can help
To lift a burden, dry a tear.

As night comes down on velvet wing
And lamps of home shine warm and bright,
We ask of Thee just one more thing:
Oh, Lord, be close to us this night!

—Vera Miller, Tuolumne, California

Current question for "WHAT DO OUR READERS SAY?":

Please explain: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3)

Submitted by Mary Kimmel, Brookville, Ohio.

BIRTH

COVER - A daughter, Rhoda May, born to Leslie and Martha Cover of Bonora, California on May 24, 1974.

CHILDREN'S PAGE

ABRAM RESCUES LOT Genesis 14:1-24

Abram's nephew, Lot, lived in Sodom. Sodom and Gomorrah were very wicked cities, and why Lot chose to live in Sodom is a mystery. The cities of that day had high walls around them, and I suppose that Lot may have felt that he was protected by living within the city.

At about this time there were four kings who were agreed together, and they made war against the five kings of the Jordan plain and overcame them. The kings of the cities of Sodom and Gomorrah tried to run away, but possibly for fear of running into the enemy they were forced into a part of the land full of tar pits which they fell into. Most of the people of Sodom ran to a nearby mountain to escape, but for some reason Lot didn't run away and was captured by the enemy who took him and his family and everything he had. The armies of these four kings looted the city of Sodom and took everything of value that they could carry besides making prisoners of all who remained in the city.

Now one of those who escaped from Sodom came to Abram and told him what had happened; and that Lot was taken captive. Abram was concerned for Lot and he armed 318 of his trained servants, and with the help of three of his neighboring friends, pursued the enemy unto the city of Dan which was over 100 miles from Sodom. At night Abram attacked the enemy by surprise and chased them to a city called Hobah, which was close to a city named Damascus, about 40 miles from Dan. Abram brought back Lot and all of his family and the people that were captured with him besides their stolen property.

Even though Lot had chosen the best of the land for himself, Abram remembered that Lot was his nephew and risked his life to rescue him. God had promised to give Abram all the land He had shown him. Abram believed God and trusted that He would help him overcome the enemy. God has promised to give us a home in heaven if we will trust and obey Him. —Rudy Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

UNTO THE HILLS AROUND

Unto the hills around do I lift up
My longing eyes;
O whence for me shall my salvation come,
From whence arise?
From God the Lord doth come my certain aid,
From God the Lord who heaven and earth hath made.

He will not suffer that thy foot be moved;
Safe shalt thou be.
No careless slumber shall His eyelids close,
Who keepeth thee.
Behold, He sleepeth not, He slumbereth ne'er,
Who keepeth Israel in His holy care.

Jehovah is Himself thy keeper true,
Thy changeless shade;
Jehovah thy defense on thy right hand
Himself hath made.
And thee no sun by day shall ever smite;
No moon shall harm thee in the silent night.

From every evil shall He keep thy soul,
From every sin;
Jehovah shall preserve thy going out,
Thy coming in.
Above thee watching, He whom we adore
Shall keep thee henceforth, yea, forevermore.

—John Campbell, 1845-1914

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EXPEDIENCY VERSUS TRUTH

Matthew tells of the time when "the chief priests and elders of the people" came to Jesus and asked Him, "By what authority doest thou these things? and who gave thee this authority?" This would have been a hard question for an imposter to answer. In fact, anyone but Jesus would likely have been silenced immediately if he had assumed authority over such a jealous, hateful group of people. But Jesus actually did have all power and all authority, so He could answer them calmly with another question--a fair question. Their reaction to this question betrays their wickedness and serves for an example and lesson for us.

Jesus said, "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" The account says that they reasoned with themselves saying, "If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet." They finally answered that they could not tell. But notice their reasoning. They would have answered the way they considered most expedient--not what they knew was true.

How many times do we find ourselves in such a position? And how do we decide? Are we willing sometimes to take a course of expediency rather than to always tell the truth? Sometimes in dealing with people in business it is tempting to offer an untrue excuse rather than to admit a mistake or neglect. But this is not right and "in the long run" it is not even expedient. It has been wisely observed, "If you always tell the truth, you will not need to remember what you said."

In the case of these priests and elders, they would have been admitting their error to say John's baptism was from heaven, because they had not followed him.

This comes close to us. Christians should always be ready to admit error. James writes, "Confess your faults one to another, and pray one for another, that ye may be healed." (5:16)

Truth is vital today. We live in a time of deceit. People are skilled at acting and pretending. Because of the interest in plays and movies this becomes a study and an occupation, and people carry it over into other areas of their lives. Jesus' most severe criticism came on the scribes and Pharisees because of their hypocrisy. They pretended they were something they weren't. They were living a lie. The Christian life should be one of simplicity and openness. Deceit is listed with the worst of sins by Jesus and His servant Paul in Mark 7:22 and Romans 1:29.

Especially it is important that we always be truthful with our children. The earlier a child can learn to be truthful, the easier it will be to hold to this virtue. Neither is it wrong or harmful to admit a mistake to your children.

Sometimes the truth hurts (when we must admit error) but not nearly so much as a lie that must later be admitted and made right. May God help us to come to know and love the truth. --L.C.

"Buy the truth and sell it not." (Proverbs 23:23)

The worth of truth no tongue can tell,
'Twill do to buy, but not to sell;
A large estate that soul has got,
Who buys the truth and sells it not.

Truth, like a diamond shines most fair,
More rich than pearls and rubies are,
More worth than gold and silver coin;
Oh, may it ever in us shine.

The church has made its grandest conquests when most holy and separate from the world, so that God could work through her, and the world could see something to be converted to. Quotation from The Vindicator 1902

WORKERS TOGETHER

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."
(II Corinthians 6:1)

To be workers together with Jesus opens up to us a wonderful field of glory and also reminds us of the inviting call of Jesus: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."
(Matthew 11:28-30)

The opportunity to be workers together with Jesus opens up to us a delightful experience: the highest occupation, the greatest joy of living, when we can be occupied in working for and with Jesus.

It is best for us when we can be busy in doing things good, right and true, and this is so when we are workers together with Jesus. He has given the rule how, when and where we may be employed as the days come and go. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4) The works of God given to man to perform are very important. Jesus says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
(Matthew 5:16) We will be employed in either good or evil works. Let us as wise men ask God that we may have good thoughts, good words, and good deeds!

"Go work in my vineyard today," Jesus says, and all ages of maturity have answered this call, and have labored faithfully in the vineyard of the Lord. To all ages the pay is the same: eternal life--a penny a day in the lesson He gives.

Above all we have a kind and merciful God to deal with Who knows us all and can fit us for His glory, though we may be even handicapped by things beyond our control. How much we need His mercy!

How keenly we realize Jesus' words, "Without me ye can do nothing." (John 15:5) We must be workers

together with Jesus to realize how wonderful it is to have this great privilege. None need to receive the grace of God in vain! And yet in Titus we read: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14) We would receive the grace of God in vain unless we obeyed this teaching!

What a wonderful privilege to work with Jesus! All true Christians can be engaged in this holy work. It's the heart of the Christian's life to want to help give to others what we have received by the Holy Spirit Whom all true Christians have. "Now if any man have not the Spirit of Christ, he is none of his." (Romans 8:9) God has wisely arranged that all Christians have a work to do. We must abide in Him to be workers together with Him.

Every true Christian knows it is one of the great works of God to believe and can more fully understand what Jesus said when the Jews asked Him: "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:28, 29)

The followers of God have a special work. They carry on the work of God upon earth by being living witnesses of the great change the Word of God can make--how practical it is--how it is possible to be born again. (John 3:5)

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10) We can work together with Him in this wonderful calling to be saints.

Come on then, my dear ones in the faith. Let us live up to this great and noble work of our Lord and Master Who is our perfect example to follow. He not

only leads by example, but also by His divine assistance to us. And then to be given the greatest, the highest place of honour, to work with Him and be called the Sons of God! (I John 3:1)

I have pledged my allegiance to Him long ago. It has been the joy of my life when I have been faithful and the deep sorrow of all when I have in some way let down and yielded to temptation. I pray God to make me conscious of all my failings, for I have the kindest and most merciful Jesus Who knows how it goes, for He was tempted in all points, yet without sin. (Hebrews 4:5)

It feels so good to be an overcomer--to overcome evil with good. (Romans 12:21) Dear readers, we can overcome the world, and this is the victory that overcomes the world, even our faith. (I John 5:4)

By being workers together with Him, He is close to help us all the time. We can gain the victory and have eternal life and see Him and be with Him forever. Gladly may we leave the shores of time and forever be with all the workers together with Him, for we are not alone in this great work of salvation that has been going on down through the ages.

Workers together with Jesus
Along the living way;
Helping together we follow,
Leading to golden day.

Working together with Jesus
All of our journey through;
Hoping together we triumph
To where all things are new.

Working together with Jesus,
Going the upward road;
Helping the weary and toiling
To bear the heavy load.

Working together with Jesus,
Soon will be resting time;

Soon to be over the hilltop
Away in place sublime.

Working together with Jesus,
Reaching the ending road:
Salvation in overcoming,
Safe in that blest abode.

--J. I. Cover
Sonora, California

WHAT DO OUR READERS SAY?

Question:

What do these words of Jesus mean to us? (Matthew 5:29) "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Also verse 30.

Submitted by Kenneth Martin

Answer:

Jesus used similar language in Matthew 18:7-9 and Mark 9:43-49. These two are thought to be different accounts of the same event.

The language is too plain to be mistaken. Unless we take it as Jesus addressing each of us we will miss its meaning and purpose. This purpose is to help us to judge sin in our bodies.

At this time the priests, scribes and Pharisees were giving out their own decisions of the law of Moses concerning human conduct and sin. Out on the edge of the desert are thought to have lived about 4000 Jews in colonies seeking holiness and righteousness in rigid separateness. This was a protest of defiled temple worship, and an attempt to set up a code of sinlessness.

Jesus used His prerogative as Son of God to declare, "I say unto you." The temple worship and desert colonies both passed away but Jesus' words have lived and will live on to judge us in the last day.

In Matthew 5:29-30 Jesus teaches at last four things.

- 1) That sin is an affront and offense against God.
- 2) That sin starts in the lusts and passions of our own sinful hearts: our own fallen Adam natures.
- 3) That unjudged sin in the heart is destructive.
"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:14,15)
- 4) That this death means to be cast into hell fire.
(Mark 9:45) "Into the fire that never shall be quenched." (46 and 48) "Where their worm dieth not and the fire is not quenched."

Jesus' word picture here is a man headed for this eternal fire because of his failing to control eye, hand or foot. Here one studies a member of his own body as the cause of falling into sin. The lustful eye gratified with the sight of a desired form starts a sin image in the heart. The lustful flesh hand also desires and accordingly helps the body to sin. The lustful foot takes the body to the place of temptation and of outward sin. Sin soon becomes habitual. Soon these members of the body are inclined and even trained in the habits of sin.

Jesus was not teaching that God would be pleased for the sinning one to dismember and mutilate the body. But He is saying, "Better to lose a member of your body than to lose your soul in hell fire."

Jesus used measured words when He spoke of hell and its eternal flame. We must not shade His words of truth.

He has not forgotten here that He was the Lamb of God "slain from the foundation of the world." He is simply teaching the sinfulness of sin. We shrink from His personal word to us. He does not say "Have it done." No! You do it. You tear out the sinning eye and throw it away. You cut off the sinning hand and foot and throw them away.

Unreasonable? It is not as unreasonable as to practise sin, knowing that it will land us in hell fire. All excuses for sin are a reflection on our Creator and Redeemer, Christ Jesus.

It is difficult indeed to envision the stress and strain of living of that time of history, A.D. 30. But this word of His is truly applicable to us. It gives a sense of body values as placed against the value of the immortal soul. May we let it speak to us when temptation arises. Let us name the temptation and flee from it. Yes! Let us talk to our Father about it.

—James D. Cover
Modesto, California

Question:

Please explain: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Revelation 1:3)

Submitted by Mary Kimmel

Answer:

The book of Revelation, written by St. John on the Isle of Patmos, is an important part of the New Testament, and the above words can apply to the whole New Testament. This divine book reveals so much of the future, and the continued work of Jesus, now King of Kings and Lord of Lords. (Revelation 19:16) It goes on until, "From henceforth expecting till his enemies be made his footstool." (Hebrews 10:13)

For the time is at hand. The time was at hand for the words of Revelation to begin to be fulfilled. Jesus said to write to the seven churches of Asia. That was done; that part was fulfilled except what was to take place later. Some believe the messages to the seven churches of Asia tell of conditions affecting the church from then to the end of time. Jesus says, "He that hath an ear, let him hear what the Spirit saith unto the churches." Many of the events foretold have now been fulfilled. We may now be in the time of safety and protection foretold in Revelation chapter 12, when to the woman was given two wings as a great eagle to fly to a place of safety. This time of protection may be near its close. The closing event may not have been fully fulfilled. We read, "And the dragon was wroth with the woman, and went to make war with the remnant

of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17) Dire persecution has been to believers in Russia. Will it spread to this country? It may.

--J. I. Cover
Sonora, California

When John wrote "For the time is at hand" he surely meant "now" or "very soon." This was important to the Church at that time and also down through the ages. It meant that this book of Revelation, so full of encouragement and promise of eventual victory, was for their profit and not to be applied only at some far future date. Some have well observed that Revelation has served the Church the way the book of Daniel served the Israelites in their captivity and trials. These portions of God's Word are rich with statements and examples of God's power to support and deliver through any trial or tribulation. We too have right to this encouragement and blessing if we "hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." --L.C.

Next month's question:

I Corinthians 11:29,30 reads, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." What is the weakness, sickness and sleep referred to here? Is it physical or spiritual?

Submitted by Milton Cook
Anaheim, California

You are invited to send your comments on this question or send a question of your own to The Pilgrim.

MARRIAGE

ROYER-MARTIN: On June 8, 1974 Timothy Royer and Linda Martin were united in Holy Matrimony at Southwest, Ind.

OBITUARY

ELLA RUTH MOHLER, daughter of Elihu K. and Emma (Murray) Flory, was born April 18, 1894 at Covington, Ohio. She departed this life July 8, 1974 at Memorial North Hospital, Modesto, California after a brief illness with heart attack, at the age of 80 years, 2 months and 21 days.

She was married to Hermas O. Mohler on April 23, 1916. He preceded her in death on July 25, 1940. To this union were born seven children: Harold Murray, Kenneth Hugh, Merle Jordan, Daniel Weston, Bernice Louise Bauman, Marvin Lee, and Raymond Earl.

She is survived by 26 grandchildren and 14 great-grandchildren; also two brothers, Floyd and Lester Flory, and two sisters, Ada Cover and Mildred Crum-packer. Two brothers, Murray K. and Lewis Earl Flory, preceded her in death.

In her early years she was baptised in the Old German Baptist Church. The last two years of her life she was affiliated with the Old Brethren Church.

Mother will be greatly missed by all who knew and loved her. We praise the Lord for our Christian heritage and loving examples which she left for us. We know our loss is her eternal gain.

Funeral services were conducted July 12, 1974 at the Olive Grove Church, Ripon, California at 10:00 A.M. to a large assembly of brethren, sisters, neighbors and friends who came to pay their last respects to one whose life reflected the Lord Jesus Christ, as she always had a concern of others at heart.

Elder Daniel Wolf officiated with Elder Walter Heinrich and Leslie Cover assisting. Scriptures used were II Corinthians 4:14 and St. John 11. Hymns selected by the family were numbers 452, 444, and 499.

We laid her to rest beside her companion in the Wood Colony Cemetery to await the call of the Master.

—The Family

ONE BY ONE

(In memory of all the Loved who have gone
home to Glory.)

Gently, softly, one by one,
Slipping quickly through the veil,
Faces lifted, eyes alight,
Eager steps upon the trail.

Quickly passing friends who wait
And strain with misty, yearning eyes,
And hands that press a soft caress,
And voices calling last goodbys.

None, not one would hold them back,
Or bind them here with cords of love.
We bid them gladly hasten on
To reach that Land of Life above.

Free at last from earth's stern hold;
The bonds of clay flung lightly by;
The dear ones gather on the shore
Where perfect bliss and glory lie.

And years that seemed so endless here
Will fade like vapor on the way,
When we, like they, step softly through
Into the Land of Endless Day!

—Vera Miller
Tuolumne, California

COMMUNION NOTICE

The Salida congregation have agreed, the Lord willing, to hold our fall Love Feast on October 19 and 20 of this year. A hearty invitation and welcome is extended to members and friends to attend.

—Daniel F. Wolf

HISTORICAL

THE BRETHREN CHURCH IN EUROPE
AND THEIR IMMIGRATION TO AMERICA

We have already seen in the history of the organization of the Brethren Church at Schwarzenau in 1708, that they increased in number quite rapidly, until in 1715 there was not only a large church at Schwarzenau, "but also in Marienborn a church was gathered, for the church in the Palatinate was persecuted and its members then came to Marienborn, and when the church here became large, it was also persecuted. Then those that were persecuted collected at Creyfeld, where they found liberty under the king of Prussia."

We are also told in Brumbaugh's History of the Brethren, that "a third congregation was established at Epstein, and many members were living in Switzerland of whom we have no record."

"At Marienborn Elder John Naas was the elder in charge. At Epstein Christian Libe was the elder, assisted by Abraham DuBoy. These congregations soon withdrew to Creyfeld, where John Naas was the senior elder and Christian Libe was second. Here, too, Peter Becker, who was, so far as we can learn, baptized at Epstein by Elder Libe, ministered to the congregation.

Peter Becker was not an ordained elder in Europe. He was, however, a man of great fervency in prayer, and the leader of the singing in the congregation. He was not a good speaker, and led a very quiet life, drawing many to him in love and sympathy. He organized the first immigration of members to America, and landed with a goodly number at Germantown in 1719. The Germantown members were, therefore, at the first a branch of the Creyfeld congregation."

We are told this congregation had a division while at Creyfeld, which was occasioned by a young minister by the name of Hacker marrying a young woman outside of the church. A number of excommunications followed and the congregation became divided and eventually a large

part of them, with Peter Becker, came to America in 1719.

In "Mennonite Piety Through the Centuries," by Robert Friedman, pages 62 and 63, there is mention of this congregation of "Dunkers or Dompelaars" coming to Creyfeld in 1715, and of their influence while there. They are called "one of the strong and aggressive religious movements of the time," and "a very dynamic group," and are said to have deeply impressed the Mennonites in Creyfeld, many of whom, including several preachers, turned to them. It is also stated that a great part of them emigrated to Pennsylvania in 1719.

The original congregation at Schwarzenau is said to have flourished and grown in number until the death of Count Henry in 1720. After his death they were bitterly persecuted, and with Alexander Mack as their leader, they fled to Westervain in West Friesland (Holland). There they continued for nine years and grew numerically and in 1729 emigrated to Pennsylvania where they joined with the part of the Creyfeld congregation which had come in 1719. They sailed from Rotterdam July 7, 1729, and landed at Philadelphia September 15, 1729. M. G. Brumbaugh says (History of the Brethren, page 45) that there were fifty-nine families in this company.

In "Chronicles of the Brethren" by John Kimmel, p. 27, it is said, "The members that came to America with Peter Becker in 1719, were dispersed on landing at Philadelphia and settled at various places about the city and the Schuylkill Valley remaining unorganized for four years. This year (1723) it was noised abroad among them that Christian Libe, one of the strongest preachers of the church in Europe, had arrived in Philadelphia. Many went to Germantown, the home of Peter Becker, expecting to hear Christian Libe preach. The rumor was false. Christian Libe was not in America and never came. Peter Becker, however, held a meeting and instructed the people. Later six persons applied for baptism. On Christmas day 1723 they were baptized in the Wissahickon Creek, being the first to join the church in America. That same day the Germantown congregation, the first in America, was organized with twenty-three

members. Peter Becker was chosen elder, and that night they held their first communion at the house of John Gomorry.

History of the Brethren, page 155, says there were twenty families in the company that came in 1719, and in the following pages gives a more detailed account of the first organization at Germantown, and says, "The next autumn they undertook a general visitation to all their brethren in the whole country," which was started October 23, 1724.

--Daniel F. Wolf

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REMEMBER JESUS CHRIST

When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight,
To be kept from all wrong when at home or abroad,
Live always as under the eyes of your God.

Whatever you think, never think what you feel
You would blush in the presence of God to reveal;
Whatever you speak in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever your read, though the page may allure,
Read nothing of which you are not perfectly sure;
Consternation at once would be seen in your look,
If God should say solemnly, "Show me that book!"

Whatever you write, though in haste or in heed,
Write nothing you would not like Jesus to read;
Whatever you sing in the midst of your glees,
Sing nothing His listening ears would displease.

Wherever you go, never go where you fear,
Lest the great God should ask you, "How camest thou here?"
Turn away from each pleasure you'd shrink from pursuing
If God should look down and say, "What are you doing?"

Selected by James and Betty Beery

CHILDREN'S PAGE

ABRAHAM AND SARAH PROMISED A SON--Genesis 17;
18:1-15

Abram was 99 years old when God appeared unto him and told him that his name would be changed to Abraham. Abraham means, "A father of a great multitude." God had promised Abraham that He would make a great nation out of him. At this time Sarah had no children. God also told Abraham that Sarai's name would be changed to Sarah, which means "princess".

Now we know that when people get old they don't have children born unto them; that is, they usually don't. Sarah had never had any children, and I suppose she thought, now that she was old, that she never would. But God had promised to make a great nation of Abraham.

As Abraham was sitting in the door of his tent in the afternoon, three men appeared unto him. Abraham was a gracious man, and as the custom was at that time he bowed himself before them, got water to wash their feet, and had them rest in the shade of a tree until he got them something to eat. While Sarah baked some cakes of meal, Abraham selected a young calf from his herd and prepared it to eat. Then Abraham took the meat with butter and milk, and I suppose the cakes that Sarah had baked, and set it before the strangers.

After the three men had eaten they asked Abraham where Sarah was and Abraham said she was in the tent. Then one of the men said that he would return unto Abraham again and by that time Sarah would have a son. Sarah had been listening and when she heard that she would have a son, she laughed to herself thinking, "Surely the man must be joking."

Then the man said to Abraham, "Why did Sarah laugh? Is anything too hard for the Lord?"

Yes, Sarah did have a son and called him "Isaac". And one of the three men that talked with Abraham that day was the Lord. Do we think there is anything too hard for the Lord? Jesus says, "With God, all things are possible." --Rudy Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

MY SAVIOUR'S LOVE

I stand amazed in the presence
Of Jesus the Nazarene,
And wonder how He could love me,
A sinner condemned, unclean.

For me it was in the garden
He prayed, "Not my will, but Thine,"
He had no tears for His own griefs,
But sweat drops of blood for mine.

In pity angels beheld Him,
And came from the world of light
To comfort Him in the sorrows
He bore for my soul that night.

When with the ransomed in glory
His face I at last shall see,
'Twill be my joy through the ages
To sing of His love for me.

How marvelous! how wonderful!
And my song shall ever be:
How marvelous! how wonderful!
Is my Saviour's love for me!

—Charles H. Gabriel, 1856-1932

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THE ATONEMENT AND FORGIVENESS OF SINS

We have written in several former articles, in the past, considerable about Satan and his conspiracy against God and how, through intrigue and subtle "devices", he induced our first parents in Eden to transgress and sin against God. And brought about their fall and expulsion from Paradise; and the subsequent sorrow, fear and death that came upon all their posterity: "And so death passed upon all men, for that all have sinned." (Romans 5:12) Romans 3:9-19 says, "For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. . . Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become GUILTY before God."

Such was the condition of humanity at the close of the third chapter of Genesis. And had it not been for the love and merciful disposition of God and His "eternal purpose which he purposed in Christ Jesus our Lord," we say our Bible may well have contained only three chapters--ending with the third chapter of Genesis.

The above quoted scripture describes the whole human race in the same position before God as the convicted criminal standing before a court of justice waiting for the sentence of death, which is his just due for the crime committed, and unless he is pardoned or his sentence commuted he must surely die. But, if guilty, why should he be pardoned? All voices of right and justice join to declare that the sentence is just. Even so: the law of God says, "The soul that sinneth, it shall die."

But man was created a "living soul," and all evidence indicates that he was made to live and not die; for he was made in the image and glory of God. The tree of life was also present with them. Adam and his children were intended to be the children of God, and have fellowship with him and live forever. Titus 1:2 says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Jesus says (Matthew 25:34), "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Thus God made us to live and be happy, and He lovingly and mercifully warned our fore-parents in Eden to not eat of the forbidden tree: "For in the day thou eatest thereof thou shalt surely die." But it happened unto them as the Apostle Paul says in Romans 7:10, "And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." By their act of disobedience they created what may have been the greatest problem in the universe—that of how they could be forgiven.

We think it safe to say here that even in this condition, at no time did God ever lose His love for them; and their expulsion from Paradise was an act of mercy so they could be redeemed from the sin now incurred.

It has been said that the love of God would have pardoned the sinner, but His righteousness forbade Him; the righteousness of God would have judged the sinner, but His love restrained Him. A certain poet has said, "See from his head, his hands, his feet, sorrow and love flow mingled down; did e'er such love and sorrow meet? or thorns compose so rich a crown?" We are told in the Bible that when man became totally sinful, "it repented God that he had made man on the earth, and it grieved him at his heart." Thus sorrow and love met and created a problem which only a God of love and wisdom and might could solve.

We feel certain that the love of God disposed Him at all times to pardon the erring sinner who was beguiled into disobedience. But God is also the executive and

administrator of universal law and justice, and He could not ignore the sin or pardon the sinner without endangering the peace and security of all holy beings in the universe. To not execute the penalty for sin could encourage further disobedience and rebellion and would have the effect of setting aside the law of justice, and it would not be right and just for the peace and tranquillity of holy beings to be disturbed by the lawless and disobedient.

We know now that sin can be forgiven, for it is freely and graciously offered upon condition of repentance and return to obedience. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38) "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19) "But now (God) commandeth all men everywhere to repent." (Acts 17:30)

All of this has been made possible by the ATONEMENT which Jesus made by giving Himself as a sacrifice for sin on Calvary's Cross. But if it had not been done no one would know that it was possible to be done. But someone may say, could not God forgive without the atonement? and why was it necessary for Jesus to suffer? If He would have forgiven without the atonement its effect would have been wholly demoralizing. Sinners would have no respect for God or His law or the welfare of holy beings. The justice of God's law could not permit Him to forgive without something being done to establish respect for His authority and to secure the peace and tranquillity of the law-abiding. Isaiah 42:21 says, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."

A certain writer has said, "It is not good for the soul to apprehend the mercy of God without regarding the conditions of its exercise; it does not sufficiently impress the soul with a sense of justice and holiness of God, with the guilt and just desert of sin."

Until a sense of justice is perceived, mercy cannot be appreciated."

It has also been said, "That with the coming and Atonement of Christ, now at last two great questions could be answered, and those answers were essential to a satisfactory solution of the problem of a morally disturbed universe. These questions were: HOW CAN A JUST AND HOLY GOD FORGIVE SIN? And, IF A WAY BE FOUND TO RECONCILE FORGIVENESS AND JUSTICE, WILL MEN ACCEPT IT? The triumph-song (of the redeemed) indicates that the solution of these problems and the victory of the heavenly host are one and the same thing."

The most gracious demonstration of love possible is to forgive. We believe that love is the only motive to forgiveness. Any other motive activated would be to seek vengeance.

We recently heard the remark made that "When one sins presumptuously, he cannot repent but must go through the fire to be purified and redeemed;" the inference being that he can thus pay for his sin. True; it is the just desert for sin. "For the wages of sin is death." But how can anyone pay for sin in any way to redeem himself, or make himself acceptable to the one offended? Eternal life is the GIFT of God. What reason or necessity would there be for Jesus to make an ATONEMENT for sin if the sinner could be redeemed by his own suffering for sin which is his just desert?

If we have offended or wounded the heart's feeling of a loved one, how can we "pay" THEM for it? Do they wish any pay? If a man were to desert his wife and children, and give his love to another, can he ever purchase her forgiveness with gifts? Would she delight in seeing him suffer if she loved him still? No amount of PAY from him, of either goods or suffering, could ever satisfy the "hurt" inflicted. If he is ever forgiven, it will be from a heart of love and not for any price paid by him.

Even so: the only motive for God to forgive sin is from a heart of love, and not for any price paid by the

offender. He has nothing with which to pay (for redemption). When a debt is paid there is no need for forgiveness. There must be a consideration other than what the offender can give to justify forgiveness. The guilty can make no sacrifice because they have no value to bring; their "value" is like the worthless money of a fallen government.

But the innocent has infinite value and can offer a sufficient sacrifice to atone for sin. "When thou shalt make his soul an offering for sin, he shall see his seed (children by the new birth), he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He (God) shall see of the travail of his (Christ's) soul, and shall be satisfied." God is "satisfied" with the offering (Atonement) made for sin which was the dearest and most precious value in all the universe. "For by one offering he hath perfected forever them that are sanctified. . . And their sins and iniquities will I remember no more. Now where remission of these is, there is NO MORE OFFERING FOR SIN."

All the conditions and means necessary, and possible, to justify God in forgiving sins were met in the Atonement. And since its sole purpose was to redeem the sinner and induce reform, the great wisdom of God is shown therein in that it at once demonstrates to all moral beings the magnitude of the offence, and the infinite love of God for His beloved and erring creature. "And I, if I be lifted up from the earth, will draw all men unto me." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the ATONEMENT."

—Daniel F. Wolf

BIRTH

BRUBAKER - A son, Peter Seth, born August 15 to Stanley and Janice Brubaker of Nappanee, Indiana.

WHAT DO OUR READERS SAY?

Question:

I Corinthians 11:29,30 reads, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." What is the weakness, sickness and sleep referred to here? Is it physical or spiritual?

Submitted by Milton Cook
Anaheim, California

Answer:

I believe it is a spiritual condition referred to here. Revelation 3:17 says, "Thou art wretched, and miserable, and poor, and blind, and naked." These are all spiritual sicknesses and would lead to death, if allowed to continue. Leave off by degrees, prayer and watchfulness; faith grows weak and spiritual sickness ensues!

The remedies must be applied: Gold, the word of God; white raiment indicates living right and holy lives. So we can exclaim, "O for the robes of whiteness! O for the tearless eye! O for the glorious brightness of the unclouded skies!"

--J. I. Cover
Sonora, California

Answer:

We will first note that these are Christians. Paul addressed them as "The church of God, which is at Corinth," and appeals to them as "brethren" frequently.

The "a man" (v. 28), the "he, himself" (v. 28-29) gives a personal emphasis of instruction and warning to each brother and sister in Christ.

The case is one of unconfessed and unrepented sin in the life. Jesus taught that we must also forgive, and in confession and forgiveness we too are forgiven. He, knowing our human frailties, as Paul found in

Romans 7, taught us the perfect manner of prayer and of getting right with God.

The light of the Spirit and of the Word was shining indeed in Corinth. But the Christians were in sin in many ways. They had grieved the Holy Spirit who then burdened the Apostle to write this letter. Each Christian must take inward action of self-judgment in all honesty or know the chastening hand of God.

There was a wave of religious excitement indeed in their meetings. But there was also drunkenness and gluttony at the Lord's table. Spiritual life was deteriorating. Different forms of sin were outstanding and different sects starting.

All sin, secret and open, in the body hinders the soul from feasting on the "flesh and blood" of the Lord Jesus. (John 6:53) The soul suffers first from "lean-ness" and dryness. The Christian becomes "weak" where he or she should be strong. There is a sickliness of soul inwardly and outwardly apparent. There is a sleepy attitude toward the Spirit and word of God, where no point of decision is reached. The term "weak brother" is a compassionate Bible word.

The health of the body of such a "weak" brother or sister may well become affected. Here again one must judge himself and not his brother.

The word "sleep" here is given in some translations as "death". It supposes premature death before the sinning one sins the "sin unto death" (I John 5:16), as interpreted by some. Others see it as their already having so sinned and having accordingly died. Great care must be exercised here that we do not "wrest the Scriptures" to enter into the judging of a dear straying or suffering brother or sister. God's chastisement shows He still loves His straying child and so must we--nor is good health a sign of sinless living.

It is not easy to drop back into the witness and problems of these Christians of the first century. But it is plain that when any one of them approached the table of the Lord with unjudged sin in the life, they were taking the part of the sinners who condemned Jesus and nailed Him to the cross. Of course, this is also

true wherever sin is allowed, unjudged in the heart.

—James D. Cover

Modesto, California

EDITORIAL... GREATER LOVE

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this that a man lay down his life for his friends."

John 15:12,13

God's love is truly central in His dealings with man. It is the building, healing, saving power of God. The opposite is hatred, the attribute of God's adversary, which destroys, wounds and takes away life. Perhaps this is why it is said that love and hate met at the cross. Satan showed his hatred in trying to destroy Jesus and His work. And God's saving love was proven victorious as salvation for man was brought into being.

We are asked to love like Jesus loves. It is a big order; one not accomplished by the flesh. It is a work of the Spirit. Nevertheless, Jesus commands that we love and has enabled us to do it if we are willing. "...the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:5)

Hebrews 12:13 says, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Consider Jesus when He was on trial. Pilate's soldiers and Herod's all insulted and mocked and injured Him. But it seems that the worst came from His own people. Matthew 26: 67,68 says, "Then did they spit in his face, and buffeted him: and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?" Consider that He had the power to retaliate with swift judgment but that He held His peace because of His love for them and for us.

There is a story of a farmer who heard a commotion at the chicken house and found a hen being savagely attacked by a hawk. He drove the hawk away, but it was too late to save the hen. He wondered why she had not run for cover like the rest of the chickens. But when

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HISTORICAL

THE GROWTH OF THE BRETHREN CHURCH
IN COLONIAL AMERICA FROM 1719-29
TO THE BEGINNING OF THE REVOLUTIONARY WAR

MORGAN EDWARDS, who was a contemporary with the Brethren of Colonial America, wrote a History of the Baptists in Pennsylvania, 1770, and is cited by M. G. Brumbaugh (History of the Brethren, 1899), and Floyd E. Mallot (Studies in Brethren History, 1954), as the chief source of information contained in this article. A careful comparison has also been made with Chronicles of the Brethren, by J. M. Kimmel, 1951.

From the above named sources, fifteen congregations are listed in Pennsylvania by the year 1770, with about 763 members; 8 ordained ministers and 13 "exhorters". These fifteen congregations include the Ephratah Society with 135 members (of which more will be said later). One congregation in New Jersey is also included in the above number, and there were possibly three congregations in Maryland before 1775 which are not included. So that by the year 1775 it is estimated that the Brethren Church in America numbered about 800 souls.

Brumbaugh quotes Morgan Edwards' list of these churches in Pennsylvania, with the names of the members in each of them to the year 1770 (excluding Ephratah), which will be given here; their location; date of organization, and names of the first ministers; but for want of space the names of members in each of them will be omitted:

1. GERMANTOWN: First organization in America: organized Dec. 25, 1723; Peter Becker first minister.
2. COVENTRY, Chester Co. Pa., was the second, and was organized Nov. 7, 1724; Martin Urner was first resident Elder.
3. CONESTOGA, Lancaster Co. Pa., was the third; organized Nov. 12, 1724, by Peter Becker who was

their minister until 1734, when Michael Frantz was baptized and given the oversight under Peter Becker. One year later he was ordained and given full charge.

There are a number of interesting things to relate about this church: CONRAD BEISSEL, founder of Ephratah, was baptized here by Peter Becker on the day it was organized and one month later was put in the ministry and given charge, under Becker. Four years later he withdrew from the Brotherhood, and in 1732, with many of the members following him, founded Ephratah, a "semi-mystical and monastic society," at Ephratah, Lancaster Co. Pa. Several of these buildings are still standing and are being preserved by the Historical Society of Pennsylvania and are now open to visitors.

The members who did not follow Beissel were reorganized by Michael Frantz Sept. 29, 1734. He remained their leader till near the time of his death in 1748. After this reorganization it is said, "The spirit of revival manifested itself in the Church" and before the close of the same year (1734) 19 members were added to them, and the Church which consisted of but 20 members when Elder Frantz commenced his labors in it increased to about 200 during the 13 years of his ministry. Michael Pfautz succeeded Elder Frantz, being ordained only a few weeks before Elder Frantz died. It is said that his labors were not only ardent, but from the records of the Church they appear to have been greatly blessed, for during the first year of his oversight 57 persons were added to the church, and during the following years, until 1755, nearly 100 more were added. Many of these members migrated South and West to form new congregations before the close of the Colonial period.

4. THE OLEY CONGREGATION, Berks Co. Pa., was organized by Peter Becker in 1732.
5. GREAT SWAMP, Berks Co. Pa., was first ministered to by John Naas from Amwell, N. J. in 1733, and formally organized in 1735 by Peter Becker and Martin Urner.

6. WHITE OAK, Lancaster Co. Pa., near Lititz, was organized by Michael Frantz in 1736, but members were living there as early as 1729.
7. LITTLE CONEWAGO: First church in York Co. Pa., 20 miles from York and 107 miles S.W. of Philadelphia, west of the Susquehanna River; organized in 1738 by Daniel Leatherman. In 1865 about 40 families migrated to Illinois, a number of them settling around Astoria. Names among them were: Hamms, Danners, Stremmels, Mummerts, Lerews, Millers, Fitzes, Geimans, and Eberts.
8. CONEWAGO: Second church in York Co. Pa., 14 miles from York, established in 1741. George Adam Martin was baptized at Coventry, came to to this place via Conestoga and was their first minister.

George Adam Martin was a member of the Reformed Church before he joined the Brethren at Coventry. He made a separation in the Conewago congregation and drew away about 60 members with him, the result of which was the Bermudian congregation. Later he joined the Ephratah Society under Beissel. George Adam Martin was directly instrumental in founding the "Annual Meeting" among the Brethren in 1742. It appears that he had never fully accepted the Brethren's doctrine, because it is said in History of the Brethren (page 331), "He objected to the Brethren because they argued at the subsequent Annual Meetings for the order and practice established at Schwartzenu. . . He also took offence because, as he says, 'at the very commencement they (the Brethren) adopted needless restrictions, in that they did not allow any one who was not baptized to partake of the Holy Sacrament.' He did not kindly receive admonition, because, as he says, 'Everybody who knew me considered me a great doctor of Holy Writ.'" He did not succeed in drawing the Bermudian congregation with him to Ephratah, and Daniel Leatherman became their Elder.

9. NORTHKILL, Berks Co., Pa., organized 1748 by Elder Michael Frantz, and in 1750 Elder George Kleine was placed in charge.
10. GREAT SWATARA, Dauphin Co. Pa., dates from 1752, when George Miller was baptized by Elder Michael Pfautz. It was formally organized in 1756 with Elder Frantz in charge.
11. LITTLE SWATARA, Berks Co. Pa., was organized in 1757. Peter Heckman was their first minister.
12. CODORUS, York Co. Pa., eleven miles from York; organized in 1758 by Jacob Danner. Among its first members were Rudy Yount, Peter Brillhart, John Brillhart, and Henry Neff. Jacob Danner was the son of Henry Danner, who was a prominent man in the history of York Co. and one of the five commissioners who layed off the county in 1749.
13. BERMUDIAN CONGREGATION, York Co. Pa., already mentioned as the result of George Adam Martin's withdrawal from Conestoga, and came under the control of Conrad Beissel in 1758. When Martin could not carry this Church with him into the Seventh Day Baptist Church, he left it and went farther west into Bedford Co. and founded Stony Creek.
14. STONY CREEK, Bedford Co. Pa., founded in 1762 by George Adam Martin, at the time a Seventh Day Baptist. The congregation at first held with him but later returned to the practice and faith of the Brethren Church.

Of the Colonial period M. G. Brumbaugh says, "The growth from 1724 to 1770 was good. The Church prospered. Her elders were noble men. They wrought wisely and well. It was no small matter to travel long distances in a wilderness, preach in private houses, organize new congregations, and at the same time maintain a growing family in a new country. Add to this the fact that the Brethren were all Germans, that the population was

dominantly English and their success was wonderful. Surely the Lord was with them."

—Daniel F. Wolf
Modesto, California

Editorial (Continued from page 9)

he moved her body, he found she had baby chicks and would not leave them. The chicks were alive but smeared with the blood of the mother who protected them. This reminds us of Jesus who bore the attacks of Satan on the cross for us. Perhaps in the mother hen it was not love so much as instinct, but it was given by our loving God who knows what it means to care for His own.

Jesus' account about the one lost sheep is no doubt a better illustration. The Good Shepherd was willing to leave the ninety and nine and go into the mountains to find one sheep that was lost. Why? Not that He considered it profitable and worth the time, but because He had compassion on the lost one.

When we are tempted to leave the way of self-sacrificing love or tempted to "get even" let us remember our perfect example. Love does not try to get even or we would not have salvation. "Love beareth all things, believeth all things, hopeth all things, endureth all things." And it never fails. —L.C.

COMMUNION NOTICES

We, the members of the Old Brethren Church in Canada, Ohio and Indiana have agreed to hold our fall Love Feasts in Canada September 29, and at the Wakarusa, Indiana meeting house October 26 & 27, the Lord willing.

We extend a hearty invitation to members and friends to be with us at these meetings. —Elmer Brovont

The Salida congregation have agreed, the Lord willing, to hold our fall Love Feast on October 19 & 20 of this year. A hearty invitation and welcome is extended to members and friends to attend.

—Daniel F. Wolf

IN MEMORY OF BABY MARIE HATLER

Dearest darling, at your coming,
Precious jewel from above;
In the time that you are homing,
Going to the land of love.

While the golden bells in ringing
Welcome every traveller home:
And sweet angel voices singing
Sweetest music as they come.

We below are sad and lonely,
Taken from us far away;
For your presence cheering only,
In the labors of the day.

We are thankful for your staying,
We are saddened when you go:
We have seen your happy playing,
Innocence as white as snow.

Now bereaved and lonely going,
Look upon us at your place:
Send a message of sweet knowing,
Happiness in saving grace.

For the joys of life eternal
Just beyond the setting sun;
In the land of regions vernal,
May be had by everyone

Who believe in Jesus Saviour,
Who will follow in His way;
Will obtain His royal favor
In the land of living day.

--J. I. Cover
Sonora, California

THE PILGRIM

CHILDREN'S PAGE

TWO WICKED CITIES GO UP IN SMOKE

Genesis 18:20-33; 19:12-28

Sodom and Gomorrah were two cities which were very wicked and sinful. The people who lived there were so sinful that God had determined to destroy them. Lot, Abraham's nephew, was a righteous man and lived in Sodom. Why he wanted to stay there with his wife and family, I don't know, but that's the way it was.

When Abraham understood that the Lord had considered destroying Sodom, he pleaded with the Lord about it and finally said, "If there are only ten righteous people found in the city, will you save it?"

And the Lord said, "I will not destroy it for ten's sake."

But there were not ten righteous people in Sodom and the Lord sent two angels to warn Lot to get out of the city before it was too late. So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get out of this place, for the Lord will destroy this city." His sons-in-law must have been wicked men because they didn't believe him; not a thing that Lot said could move them out of the city.

In the morning of the next day the two angels said to Lot, "Arise, take your wife and your two daughters and get out of the city." I suppose Lot still thought he could persuade his sons-in-law to come too, so he still waited. Finally the angels took hold of Lot's hand, and his wife's hand, and the hands of his two daughters and brought them out of the city and they said unto Lot, "Escape for thy life, look not behind you, neither stay in the plain, but escape to the mountain lest you be consumed."

As they were running away from Sodom Lot's wife looked back and was turned into a pillar of salt. Only Lot and his two daughters escaped from that wicked city of Sodom. To disobey God's word is to invite disaster. Remember Lot's wife.

—Rudy Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

O Thou God of my salvation
My Redeemer from all sin;
Moved by Thy divine compassion,
Who hast died my heart to win,
I will praise Thee;
Where shall I Thy praise begin?

Though unseen, I love the Savior;
He hath brought salvation near;
Manifests His pardoning favor;
And when Jesus doth appear,
Soul and body
Shall His glorious image bear.

While the angel choirs are crying
Glory to the great I AM,
I with them will still be vying—
Glory! glory to the Lamb!
O how precious
Is the sound of Jesus' name!

Selected by Sylvia Wolf

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O WRETCHED MAN!

Ah flesh! When will thy power be gone? We think of the words of our beloved hymn: "This robe of flesh I'll drop and rise to seize the everlasting prize." What do these words mean to us? When we think of putting off our robe of flesh, is it with dread? Do we fear the unknown and wish we could always dwell in this natural body so familiar to us? Or do we look forward with great joy to the day when we might be re-created as perfect and sinless beings, clothed upon with righteousness?

The Christian is taught by the Word to think about his natural body in two completely different ways. First, we see it as a very wonderful and special creation of God, something pure and upright. Created after God's own image, it is capable of using its mental and physical gifts for its own good. It can build, carry, plant, reap, provide for its own, and do hundreds of good and necessary things. It stands unique in the creation of God as a being well suited to be the dwellingplace of an eternal soul. All the learnings of true science and medicine cause us to marvel at its workings and ways.

But like nearly every other precious and worthwhile thing, this body can be defiled. And when Eve fed herself and her husband the forbidden fruit, they brought that defilement not on themselves alone, but on the entire human race. We need not study genetics to see how the curse of sin spread as a scourging plague through the family of man. Sorrow, disease and the promised penalty of death came to us all.

The second way, then, that the Christian looks at his body is far from pleasant. He sees it as something filled with iniquity and nurtured in sin. He sees it cursed by its natural instincts and tormented by its

own desires, seemingly bent on self-satisfaction and self-destruction. Even as sin transformed a beautiful angel of God into a furious and devilish being void of all goodness, so has it changed the human body from a wonderful thing to a messenger of death. To the ungodly man his body is a slowly-dying testimony of coming judgment. To the Christian it is a continual vexation and temptation, something that has raised the ugly head of its selfwill and stubbornness against him and has vowed to destroy the soul that it carries. Our body is the battlefield of our soul, and dwelling here is like sleeping with a snake and trying not to be bitten.

It is no strange thing, then, that Paul cries out to the Romans, "O wretched man that I am! who shall deliver me from the body of this death?" He had learned one of the Christian's saddest lessons, that "when I would do good, evil is present with me." How wonderful it will be when we can serve God without this law of the flesh applying to us.

Because there are so many Scriptures that deal with this subject we think it sufficient to just quote some of them and let the reader ponder them at will. How important it is that we look at God's Word with an unprejudiced mind, praying for wisdom from above to understand. Then when we do understand we must beware lest we neglect to apply to our lives what we have learned.

Mark 7:21-23 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.

Romans 6:11-13 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto

God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Romans 7:18-8:1 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 8:5-8 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Here we have a wonderful promise to encourage us as we battle the flesh; let's remember it.)

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

I Corinthians 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away. (If Paul would not have done this, would he have had the right to say later, "There is laid up for me a crown of righteousness.")

II Corinthians 5:6-8 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

II Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

I Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

I Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

I Peter 4:1,2 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

We see from these Scriptures that we must suffer in the flesh, and deny it of anything that would nourish it or allow it to become stronger than the Spirit within us. Even our most common natural desires, such as eating and sleeping, can become sin if not disciplined by the Spirit (see Proverbs 6:6-10, I Peter 4:3).

We see then that the skillful soldier of God is a serious and self-disciplined individual who, like Paul, carefully keeps his body under the Spirit's control.

Like Jesus, who after His baptism was forty days without food or physical comforts of any kind, we must be willing to do whatever the Spirit tells us. When Jesus was weak (physically) even then was He strong spiritually and able to overcome the tempter. We must carefully examine our motive in all the daily things that we do and continually ask ourselves, "Why am I doing this?" and, "Is this good for me spiritually?"

What Christian is there who doesn't feel the warfare in his body--the Spirit of God trying to lift his soul to eternal life, the spirits of Satan trying to drag it down to hell? If we feel no conflict it must be that we have surrendered to the enemy and are already conquered.

If we do feel the battle, rejoice. We have every reason to be confident that we can overcome--not of ourselves, but by the Spirit of Almighty God. "Blessed is the man that endureth temptation." Let's not complain and pray for God to remove us from all temptation, but let's endure and rejoice rather that His mercy has provided for us to overcome. Soon enough, when the Father sees fit, we will rest. "Greater is he that is in you than he that is in the world." Worthy of nothing, we have all.

In Christian concern,
Stanley K. Brubaker
Nappanee, Indiana

THE PRIMITIVE CHURCH AGAINST WAR

It is a matter of record that the early Christians refused even to bear arms, and that not until 300 years had passed and Christianity was about to become a state religion, was the Christian doctrine perverted to accommodate the ambitions of the ruling powers, who desired to turn the population into a huge fighting machine. The "early fathers" were uniform in their denunciations of war. Origen, Ambrose, Chrysostom, Jerome, Cyril, all declared it to be unlawful for Christians to go to war. Justin Martyr in the second

century wrote, "The devil is the author of all war," to which both Fabian and Clement gave assent in terms almost identical. Cyprian called it "a pagan custom, repugnant to the spirit of the Gospel." Tertullian wrote, "Our religion teaches that it is better to be killed than to kill," and Lactantius declared, "It can never be lawful for a righteous man to go to war, whose warfare is righteousness itself."

For two whole centuries Christians declined to serve in the army as being an unlawful profession, and Tertullian bears witness that from 170 to 200 A.D. there were no Christians in the Roman Legions. They were called "the followers of peace, who used none of the instruments of war." Even as late as 280 A.D. many Roman soldiers, becoming converts to Christianity, left the army.

Thus it is clearly shown that not until the Christian Church became an arm of the Roman state was it led to forsake God and the life of faith and become an instrument of deadly strife. Since that time "Christian war," under the church's sanction, has added to the world's disgrace. To this all history testifies in the Crusades, the inquisitions, the martyrdoms, and the massacres of past centuries, up to the present time of gigantic fleets and armies and bloodsoaked battlefields, with the millions who have perished by consent and approval of the Christianity of our day. The Church, commissioned to go into all the world and preach the Gospel, has preached it with shot and shell and bayonet, and with every available weapon in air, on land and on sea. The law of Cain has usurped the law of Christ, and the Church has lost one of the greatest claims it had upon the hearts and consciences of men, by leading its followers into the acceptance of war as a glorified and sanctified thing, instead of being a sin against God and humanity.

A selected article in April
1916 Vindicator
Selected by Daniel F. Wolf

EDITORIAL... THE SURE FOUNDATION

700 years before Jesus was born at Bethlehem Isaiah wrote these words: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Stone is known for its durability, its unchangeableness through years and centuries. It is heavy and hard to move--steadfast and strong. When God said He would lay a sure foundation in Zion, He meant something eternal and durable.

The Apostle Peter repeats this prophecy in I Peter 2:6 and writes of the preciousness of this foundation stone to believers but of the opposite value to those who are disobedient. To them this is a stone of stumbling and a rock of offence. This stone is the Lord Jesus Christ. Many have mistakenly identified Peter as the foundation stone. Peter was one of the building stones or "lively stones" in the spiritual house built upon the foundation of Jesus Christ. But neither Peter nor Paul nor any other mortal could qualify for the durable foundation upon which Jesus said He would build His church and against which the gates of hell should not prevail.

Jesus identified the foundation of the church when He quizzed His disciples about who men were saying He was. They answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Here it almost sounds like Jesus is calling Peter the "rock", but on careful examination we can get a true understanding of what is this great foundation. Without question, Jesus Himself is the foundation of

His church. This is told in other scriptures. But Jesus is telling something here about the relationship of the foundation to the building (or church) and its durability.

A building is always attached firmly to its foundation. This is most important when storms come. In the tornado that tore through Indiana a few years ago, one building was apparently saved because its builder and owner had put in twice the required number of foundation bolts anchoring this building to its foundation. (This is not to say that it could not have been moved, but that if the attachment had been ordinary it likely would have been lost in that storm.) Jesus here describes the double attachment of the building to its foundation. Peter confessed, "Thou art the Christ, the Son of the living God." And Jesus answered, "And I say unto thee, That thou art Peter." Here is the man recognizing and confessing and believing in Christ (the Messiah) as Son of God, and the Son of God acknowledging him as an individual with a name, a choice, and a position on the foundation. Here is a double bond. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matthew 10:32)

A foundation without a building is an unfinished job, a discredit to the builder. But here we have the foundation stone laid firmly with the building attached and established in such a way that the gates of hell (a powerful destructive force opposing God and enticing men and women) shall not prevail against it.

We can trust in the durability of our foundation. Men are many times changeable and unfaithful, but Jesus Christ is the same yesterday, and today, and forever. (Hebrews 13:8) Paul writes to Timothy (II Timothy 2: 16-19) "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them

that are his. And, Let every one that nameth the name of Christ depart from iniquity." Here again is the twofold bond: "The Lord knoweth them that are his" and, "Let every one that nameth the name of Christ depart from iniquity." It takes two to make a covenant. In the same chapter (verses 12 and 13) we read, "If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself."

We need not fear that our foundation will ever be moved. "He abideth faithful: he cannot deny himself." Since He is faithful, we need not fear that He will ever deny us if we do not deny Him. This is the assurance and trust that we can have if we are on the foundation. Nothing and no one can separate us from the love of God which is in Christ Jesus. Read Romans 8: 31-39. But over and over again we are exhorted to faithfulness--to continue in the faith grounded and settled, and be not moved away from the hope of the gospel. There is no assurance given to the unfaithful.

Our God has established His church. It is on a sure foundation. He planned it before He made the world. Jesus suffered and died to redeem it. The gates of hell shall never prevail against it. We are the privileged ones called to have a part and a position in this building of God. --L.C.

WHAT DO OUR READERS SAY?

This month's question is perhaps one for each of us to ponder more than to answer immediately as James and John did. Nevertheless we would like to have some comment on it.

Matthew 20:22: "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Is this question for us? If so, what does it mean and are we able?

Send your answers to this question or send a question of your own to The Pilgrim.

JUST TO BE TENDER

Just to be tender, just to be true,
Just to be glad the whole day through
Just to be merciful, just to be mild,
Just to be trustful as a child,
Just to be gentle and kind and sweet;
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with a song,
Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in His promises ever to rest—
That is God's will for you and me.

Author unknown Selected by Leona Miller

A LITTLE WHILE

A little while, and then the morning breaking
Will see us safe at Home in Jesus' arms.
We'll shed our cares and wipe our tears of sorrow;
A little while, then free from every harm.
A little while and fragrant over God's meadows
We'll smell the flowers of Heaven's gardens fair;
The trees of life shade our weary beings;
A little while, no toil and labor there.
A little while, and tears of sad confession
Will all be done, for sin will be no more.
Our happy hearts rejoice to see the Savior;
No more we'll grieve Him on the sinless shore.
A little while to warn and win for Jesus,
And then the night when man can work no more!
Accounting then to Jesus Christ our Savior.
A little while to bring men to the door.
A little while! Oh, may I live completely,
A little while, sold out and not my own;
A little while, oh, Jesus may I ever
Be wholly Thine until I reach my Home!

By John R. Rice Selected by Marilyn Miller

CHRIST AT THE DOOR

Behold, a stranger's at the door!
He gently knocks, has knocked before;
Has waited long, is waiting still;
You treat no other friend so ill.

But will He prove a friend indeed?
He will; the very friend you need;
The Man of Nazareth, 'tis He,
With garments dyed at Calvary.

If thou art poor, and poor thou art,
Lo, He has riches to impart;
Not wealth in which mean avarice rolls;
Oh, better far the wealth of souls!

Thou'rt blind, He'll take the scales away,
And let in everlasting day:
Naked thou art, but He shall dress
Thy blushing soul in righteousness.

Art thou a weeper? Grief shall fly,
For who can weep with Jesus by?
No terror shall thy hopes annoy,
No tear, except the tear of joy.

Admit Him, for the human breast
Ne'er entertained so kind a guest:
Admit Him, for you can't expel;
Where'er He comes, He comes to dwell.

Admit Him, ere His anger burn;
His feet depart ne'er to return;
Admit Him; or the hour's at hand,
When, at His door, denied you'll stand.

Author unknown

Selected by Susie Wagner

HISTORICAL

THE BRETHREN IN VIRGINIA

The histories of the Brethren settlements outside of Pennsylvania show that they migrated to the south because of better opportunities for cheap land and less danger of attack from hostile Indian tribes than in the West.

About 1765 Elder Jacob Miller moved from Franklin County Pennsylvania to Franklin County Virginia. This was in the "far southern part." He had a family of nine sons and three daughters, most of whom were interested in the progress of the church. It is said that two of his sons, David and Aaron, became noted ministers. A few years later a convert by the name of William Smith, who could speak only English, proved very helpful. Jacob Miller and William Smith preached together in German and English and made many converts. Jacob Miller is said to have taken several members of his family in 1800 and pioneered for the Brethren in southern Ohio.

John Garber from York County Pennsylvania is said to have moved into the northern part of the Shenandoah valley about 1775. Like Jacob Miller he also had a large family--seven sons and three daughters. Six of the sons became preachers, and the other one a deacon; and two of the daughters married preachers. Four of the sons remained in Virginia, one moved to Tennessee, and two went to Ohio.

Mallot says that by 1778, thirty-seven families had moved from Maryland and Pennsylvania and settled in Rockingham and Shenandoah Counties. In 1780 there were some members in Botecourt Co. In 1788 a boundary line was decided on between the north and south parts of the Shenandoah valley, dividing it into two main districts. In the north were families by these names: Myers, Miller, Bowman, Neff, Glick and Wine. In the south were John Bowman, Abraham Neff, Daniel Barnhart, John Eller, Austin Hylton, Samuel Crumpacker, David Rife, Henry Snider and Christian Bowman. Two other churches are mentioned in Virginia before 1800: one on the south

branch of the Potomac, where Valentine and Martin Powers were, and Beaver Run in Hampshire County, where the Arnolds lived.

Elder John Kline was the first minister to carry on an aggressive effort to spread the gospel in this territory. He traveled hundreds of miles each year on horseback over mountains and through woods, with no trails, to isolated places to preach the gospel. From his diary we read, "I love to go among the mountains. The people there seem to pay better attention to what is said, and manifest better behavior than they do in the thickly settled and more fashionable sections of our state. . . And in the way of hospitality and genuine kindness. . . they are probably unsurpassed as a people, rich or poor alike."

Elder D. P. Sayler writes in 1879, "When I think back fifty years, when the Virginia brethren, as they were called, were coming to preach in the brethren's houses and barns, and the results that followed their what would be termed simple preaching. These old fathers would go through rain or shine, everywhere preaching the gospel, and now when I go into the country where these houses were, and where their ashes now repose, I am constrained to say: What hath the Lord wrought! In Rockingham County, the home of the fathers--Bowman, Floras, Wines, Klues, Sarbus, etc.--the membership is simply immense. I am doubtful whether there is another county in the United States with the same population that will marshall as many members. And I am doubtful whether there is another which has so faithfully preserved ancient simplicity. I attended some of their lovefeasts in October, and found the membership enormous. For instance, I was at the lovefeast at Beaver Creek on the 12th; there were four lovefeast meetings on the same evening, all within a half day's ride. At one I was at, 290 sisters, by actual count, communed, and about 200 brethren. And the one on the 16th, at the old Garber Meeting-house, (a large and commodious house) was filled with tables from wall to wall, so closely packed with communicants that I with difficulty passed through the service; yet over

100 members had to leave for want of room. Considering such results to follow the labors of these old, plain, unlearned in the schools, farmer preachers, the conviction is forced upon us--surely they have been with Jesus."

Howard Miller, in "Records of the Faithful," published in 1882, lists 32 churches and 5352 members in Virginia by 1881.

--Daniel F. Wolf

Reprinted from the
October, 1957 Pilgrim

KEEP ME

Keep me, Lord, from evil,
Keep me from all sin;
Keep me from the devil
That he may not win.

Keep me close beside Thee,
Never from Thee stray;
Nothing ill betide me,
Walking in Thy way.

Keep me upward going,
On the narrow way;
See life's fountain flowing
In eternal day.

Nearing snowcapped highlands,
Waterflowing rills,
Those celestial bylands,
All those cragborn hills.

Nearer, coming nearer
To the lightlong day,
Seeing all the clearer
Earth star pass away.

Till my soul transporting,
Swallowed up in bliss.
With the saints resorting,
Dwell where Jesus is.

--J. I. Cover
Sonora, Calif.

CHILDREN'S PAGE

THE BEATITUDES—JESUS' BLESSING ON HIS PEOPLE

Soon after Jesus started teaching people, He preached a sermon now called The Sermon on the Mount. He started this sermon by telling the people how they could be blessed by doing good things, being kind, and serving God. Find Matthew, chapter 5, verses 3 to 12 and fill in the missing words in these verses.

3. Blessed are the _____ in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be _____.

5. Blessed are the meek: for they shall inherit the _____.

6. Blessed are they which do hunger and thirst after _____; for they shall be filled.

7. Blessed are the _____: for they shall obtain mercy.

8. Blessed are the _____ in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called the _____ of God.

10. Blessed are they which are _____ for righteousness sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall _____ you, and persecute you, and shall say all manner of evil against you _____, for my sake.

12. Rejoice, and be exceeding _____: for great is your reward in heaven: for so persecuted they the _____ which were before you.

Questions:

1. In what ways can you be a peacemaker?
2. What are we to get hungry and thirsty for?
3. What must we be in order to see God?

See how well you can memorize these ten verses spoken by Jesus in The Sermon on the Mount. —L.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THANKFULNESS

To Thee, my heart, eternal King,
Would now its thankful tribute bring;
To Thee its humble homage raise
In songs of ardent, grateful praise.

All nature shows Thy boundless love,
In worlds below and worlds above;
But in Thy blessed word I trace
The richer glories of Thy grace.

Here what delightful truths are given,
Here Jesus shows the way to heaven;
His name salutes my listening ear,
Revives my heart, and checks my fear.

For love like this, O may our song,
Through endless years Thy praise prolong;
And distant climes Thy name adore,
Till time and nature are no more.

Sacred Melodies, 1815

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THOUGHTS ON THANKSGIVING

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Colossians 3:15)

In the first part of II Timothy 3 Paul wrote an accurate description of our times. He called them "perilous times" that shall come "in the last days." Besides other evils describing these last, perilous days, one characteristic was unthankfulness. We have grown up in a country and an atmosphere of abundance. People in this situation often do not realize what it means to be in need. We tend to think that we are entitled to the luxuries and blessings we have always known. When we think we are entitled to something, we do not always give thanks for it.

It takes a glimpse into areas of need to wake us up to facts sometimes. Today we hear of thousands of people dying of starvation daily. How thankful they would be to have access to the food that goes to waste in our country of abundance.

One writer has suggested that perhaps some of the "things" we have are not really gifts of God's love to us. Maybe He does not intend for us to have so many material things but gives us wages and means as a way of testing our stewardship. When we spend it all on ourselves it is an indication of poor stewardship. Then we can see that unnecessary luxuries, ten sets of clothes, more food than we can eat are not gifts from God but results of our own selfishness.

It is easy to see how that extreme cases of wealth can be a hindrance to a Godly life. But may we be willing to assess our own habits in comparison to the lives of the truly needy people. Maybe we could get by with less food or at least not waste it. Perhaps we could make our clothes serve longer and we could be

more frugal in other ways to save and set apart more for the needy. Ephesians 4:28 says, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." I Timothy 6:17,18: "Charge them that are rich in this world . . . That they do good, that they be rich in good works, ready to distribute, willing to communicate."

Another way in which we are richly blessed is having God's word and the plan of salvation through Jesus Christ. Having this makes us responsible and places restriction on our selfish desires. It is easy to be unthankful for this unless we keep in mind the eternal values we possess and realize there are those who don't have this privilege. Likely in some areas of spiritual poverty, they would be thankful for the opportunity to study the Bibles in America that lie dusty on the shelf.

We are not just "lucky" or "fortunate" to have the abundance and the opportunities we have. We are blessed of God. Because of this we should be thankful and not let our selfishness hinder our sharing.

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? . . ." (I Corinthians 4:7)

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17)

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Hebrews 13:15)

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3:17)

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. (Ephesians 5:20)

"Thanks be unto God for his unspeakable gift." (II Corinthians 9:15) —L.C.

THE BURNING BUSH

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."

So far as we know, this sight happened but once, a dramatic and wonderful sight to call Moses to the leadership of the children of Israel in sore bondage in Egypt for hundreds of years!

How many men might have become exalted by this calling of God! But we read: "Now this man Moses was very meek, above all the men which were upon the face of the earth." (Numbers 12:3) And we read that at the burning bush how much he protested of being chosen of God for this position, saying, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" This was all talked of by the burning bush, and the angel of God was there at that holy place and Moses had to accept the charge given him.

We believe the true Christians represent the burning bush of today. "Ye are the light of the world. A city that is set on an hill cannot be hid," says Jesus. "Ye are the salt of the earth: but if the salt has lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matthew 5:13) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I believe truly that this is today the present burning bush!

The Holy Spirit is operating in His children today as ever He has done back in the time of the Apostles to the present time, ready to meet any crisis or change in the kingdoms of this world. In the time Jesus was here and the apostles following, open persecution was there

to oppose God's plan and way outlined in His living word that shall never pass away. ("Heaven and earth shall pass away, but my words shall not pass away." Matthew 24:35) His apostles indeed showed they followed Jesus and were the true and shining light of the world, and those who heard the word of life by the apostles became true followers of Jesus, following in His steps. How powerful and attractive was the burning bush! How powerful and attractive the great force of the Holy Spirit working in the hearts of all true believers.

"I can do all things through Christ which strengtheneth me." (Philippians 4:13) Such were the words and evidence of Paul's faith and fortitude to labor and witness for the Lord! May our faith and desire follow on to trust God, who can work in us "both to will and to do of his good pleasure." (Philippians 2:13)

Paul says, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (II Corinthians 4:7)

The burning bush was like any other bush until the fire showed that God was there, speaking out of the burning bush! Jesus said, "without me ye can do nothing," but Paul and we can say, "(We) can do all things through Christ which strengtheneth (us)." And God has so wonderfully designed that all His children filled with the Holy Spirit can travel on to accomplish as He wills it to be. Just plain simple children of the Heavenly King, humble, meek, willing to do as He directs and to fill our place with meekness, believing He will use us according to His good pleasure.

The burning bush was just a common bush of the desert until infused with the special fire of God, and likewise we are just common mortals. But we read: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Corinthians 6:19)

The burning bush belonged to God. When the Holy Ghost dwells in us we are not our own. God owns the temple where the Holy Ghost dwells. Jesus has redeemed

us with His precious blood; we belong to Him. (I Peter 1:18,19)

Then, dear children of the heavenly King, wherever and whoever you are: God knows us, whether we are true or just pretenders, for God will say to pretenders, "I know you not."

It's a sobering thought to hear His word speak, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity." (II Timothy 2:19) "Ye are our epistle written in our hearts, known and read of all men." (II Corinthians 3:2) Some like these could be living today! God knows our hearts. May we belong to Him! And like the burning bush, give a light.

The burning bush that Moses saw
Shining, a beacon blazing;
Close by the mountain of the law
Where mountain sheep be grazing.

The Lord told Moses that He knew
The tribes in bondage slaving;
Come, Moses; Pharaoh you may view,
And see him mad and raving.

From Egypt's slavery they go;
I lead them through the waters,
That all their enemies shall know
They are My sons and daughters.

Pharaoh, in hardness of his heart,
Will try to stop their going,
But he from earth may soon depart
At sea's reunions flowing.

I promised Abraham, My friend,
His seed that they may flourish:
So to their promised land I send
And there I will them nourish.

For Moses knew God's mighty power
Would be His word fulfilling:
And at the well-appointed hour
His tribes be ready, willing.

God led them out of Egypt land,
He fed them bread from heaven;
And quails abundantly at hand
For meat to them was given.

He led them to the mount of law,
He called them as they shivered;
And Moses trembled as he saw
Their souls could be delivered.

They made a golden calf of sin,
And Moses saw them sinning;
And he their judgment did begin,
The living ranks were thinning.

Because they sinned, for forty years
They wandered, God still leading;
In sorrow and in desert fear,
With manna them still feeding.

At last to Jordan's river came
And Moses Pisgah going;
Saw Canaan land of promised fame
And Jordan's water flowing.

He went unto the land of rest,
He died in healthful living;
He now is numbered with the blest,
God life to him is giving.

The people entered Canaan land
And Jericho soon falling:
They reached the earthly promised land
While blessings on them falling.

—J. I. Cover
Sonora, California

WATCH!

Some time ago, one of our dear brethren chose "Watchman" as his text. This left a deep impression upon my heart and I would like to share an experience with all you dear readers.

In the area in which we live, we enjoy and appreciate tall, towering pine and cedar trees that appear to be reaching upward to the sky. (Many of the trees around our home range from 60 to 100 feet in height.) To view the sky, we MUST look up!

I am reminded each day, from a small plaque which hangs on a wall in our home. It reads as follows:

Keep looking up
Jesus Christ the same yesterday,
And today, and forever

This is so true! Christ remains the same and we all know God is love, but we mortals do change in so many ways from day to day. But let us become more Christ-like and we can improve, if we will only try.

One recent sunny and lovely, but somewhat windy day as I hung the laundry on the line outside, I noticed a very small white, fluffy cloud floating lazily past, and since I searched the sky for more clouds, but could see none because of the tall trees, I concentrated upon this small, lone cloud, as though my eyes and mind were fastened onto it. But very soon, with constant searching and watchfulness, I noticed a group of clouds had commenced to move in and the small cloud seemed to wait and then it joined the group of clouds.

A sudden thought raced into mind: Will we be like that lone cloud, living a life for Christ? Or will we choose to join a group and drift along with the crowd? The decision is for us to make, but remember, dear reader: be cautious and on guard at all times, as Satan surely is seeking all whom he may devour--he knows his time is not long.

I sat down to watch, forgetting the duties I had been working with and I wondered . . . Is this the day our Lord is coming again? I waited and watched, until the

wind carried the group of clouds from my sight and I must admit I felt a wave of disappointment overcome me, as I looked forward to His return. I longed to go Home and be with Him.

Eventually, I completed my duties with the laundry but kept my eyes focused upward and then, as a flash, I paused to think of our dear young people, relatives, friends and neighbors who have not yet accepted Christ and been baptized. I felt a weakness and concern for them as we read St. John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

So many continue to wait until some more convenient day, but surely it cannot be too long anymore until Christ will return. And, dear reader, let us pause to ask ourselves: "Are we ready for the Lord to come? Will we be found watching on that great day?"

We have so many warnings and the Bible is the best and most precious book we have to read because it is God's Word.

St. Matthew 24:42: "Watch therefore: for ye know not what hour your Lord doth come."

St. Matthew 24:44: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

James 4:14: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

St. Mark 13:33-37: "Take ye heed, watch and pray: for ye know not when the time is."

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

—Leona Miller

MiWuk, California

THE MEANING OF THE PRAYER VEILING

To understand the meanings of the prayer veiling we need to understand first of all a principle which is given in both the Old and New Testaments. This is the principle of headship and authority.

In the beginning God created man first and in His own image and for His glory. ". . . he is the image and glory of God. . . For the man is not of the woman . . . Neither was the man created for the woman." (I Corinthians 11:7-9) He gave man the place of authority above all the rest of the creation. Man had the responsibility of subduing the earth. (Genesis 1:28) He was also given headship over the animals and he even chose their names. (Genesis 2:19)

Then because it was not good for man to be alone, God made woman for him. "The woman is the glory of the man . . . the woman of the man . . . the woman for the man." (I Corinthians 11:7-9) She was not given the place of headship over man or even headship with man. Her place is in subjection to man.

This does not mean that woman is in any way inferior to man--not physically, intellectually, or spiritually. But man still is the head. To help us understand this Paul says, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." In mathematics we sometimes express relationships as ratios. When two ratios are equal they may be written as a proportion. Here we have two such equal relationships--as God is Christ's head so man is woman's head-- $\text{God/Christ} = \text{man/woman}$ or God is to Christ as man is to woman. We would not say that Christ is in any way inferior to God. We know He worked with God in the creation of the world and in the acts pertaining to it ever since. Yet we do know that God is Christ's head. In the same way man is woman's head. Just as we would not expect God in any way to impose anything unjust on Christ from His vantage point of authority, we would not expect man to take advantage of woman. Just as we always know Jesus to be completely submitted to the will

of God, we would expect woman to be submitted to man. As God is to Christ so man is to woman.

This is a God-ordained principle. But the world does not accept it. Women want to be equal with men. They wear their hair like men, they dress like men, and they take men's jobs. And men seem willing to concede their position to women. They have some hair styles similar to women's, they wear effeminate colored clothing, and they accept women's jobs.

One of the meanings of the prayer veiling on the head of a Christian woman is to show that she understands and accepts this principle and her place in it. The unveiled head of a man shows that he also understands and accepts it.

The veiling is not only an outward sign of woman's acceptance of the headship of man but also of her submission to Christ. It shows that she is obedient to His will and yielded to His sovereign power in her life. In this position she shares the plan of salvation on equality with man. "There is neither male nor female: for ye are all one in Christ." (Galatians 3: 28) It is only in this sense that a veiling signifies that a woman is a Christian. She thus has access to God through prayer and fellowship with Him. The Holy Spirit lives within her and directs her life. He speaks through her yielded will and body to others and uses that testimony to work in the hearts of non-Christians.

The prayer veiling also seems to carry some symbolism of purity. I Corinthians 11 teaches that as it is a shame for a woman to be shorn, so it is a shame for her to be unveiled. To avoid this shame then, a Christian woman wears a covering.

As the Christian woman wears her covering she is testifying of all these things to God, Christ, the angels, Christian men, and the world. To be fully effective this symbol testimony must be backed by a consistent life.

Selected by D. F. Wolf
from 1956 Sword and Trumpet
Extra copies available

WHEN I GET TO THE END OF THE WAY

The sands have been washed in the footprints
Of the Stranger on Galilee's shore,
And the voice that subdued the rough billows,
Will be heard in Judea no more.
But the path of that lone Galilean
With joy I will follow today.
And the toils of the road will seem nothing,
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest,
But He who appoints me my pathway,
Knows just what is needful and best.
I know in His word He hath promised
That my strength, "It shall be as my day."
And the toils of the road will seem nothing,
When I get to the end of the way,

He loves me too well to forsake me
Or give me one trial too much,
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the city of unending day.
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken
And the gates of that city appear
And the beautiful songs of the angels
Float out on my listening ear.
When all that now seems so mysterious
Will be bright and as clear as the day.
Then the toils of the road will seem nothing,
When I get to the end of the way.

Selected by Elsie Wolf

HISTORICAL

EARLY BRETHREN SETTLEMENTS
IN THE SOUTH AND IN OHIO

TENNESSEE: Floyd E. Mallot, in Studies in Brethren History, says a few members were in Tennessee before 1800. Also that Elder Samuel Garber of Rockingham, Va. preached in Tennessee in 1811 and organized the Knob Creek Church, which was considered the "mother" church in Tennessee. Two others are mentioned: Cedar Grove, Hawkins Co. organized in 1824 and Limestone congregation, 1847.

NORTH CAROLINA: The Brethren Church is said to have spread slowly in North Carolina. Jacob Faw is mentioned as the first minister. Chronicles of the Brethren, page 24, says, "There must have been a body of members living in North Carolina before the year 1790; for there is a record that about that time Brethren from the Carolinas and from Virginia crossed the mountains and formed settlements in East Tennessee and in Muhlenberg Co. Kentucky." Elder John Hendricks, who was considered an able minister, came from North Carolina and pioneered in Missouri and Illinois.

WEST VIRGINIA was part of Virginia until after the Civil War. The oldest church there, with the exception of Beaver Run, which was a colonial church, was Sandy Creek, Preston Co., organized 1825. Jacob Thomas was elected minister there and served for 45 years. Another congregation called German Settlement was organized in Preston Co. in 1855. John Kline, Jacob Wine, and Jacob Miller, called the "horseback preachers," from the Shenandoah Valley, Virginia, extended their care into this area.

KENTUCKY: The number of churches in Kentucky seems to be uncertain. Joseph Rodgers was said to be the first man to preach the Gospel in this State. In 1760 Elder Daniel Letterman and Casper Rowland emigrated from Germantown to the Carolinas where they "met with some members" among whom were John Hendricks, David Martin, Joseph Rodgers and others. These moved

northward into Kentucky. In the year 1800 Elder George Wolfe and family moved from Fayette Co. Pa. and located with the Brethren in Muhlenberg Co. Kentucky. Five churches seem to be known for certain, and possibly two others, in Kentucky before 1830. Although the Brethren appear to have made a good beginning, their efforts were considered unsuccessful in Kentucky because of other influences gaining a foothold among them, and many of the members who remained loyal to the Church moved westward into Illinois and Missouri.

OHIO: The Brethren are said to have entered Ohio by two separate routes; viz: by way of the Ohio River in flatboats, and by overland wagons via Pittsburg, Pa. which in 1800 was considered the "gateway" to the West.

The first churches in Ohio were near the Ohio River, in the counties east of Cincinnati, where at one time were ten churches. John Countryman, the first minister in Ohio, moved to Adams Co. in 1793, and the first church, Stone Lick, in Clermont Co. was organized by David Stouder in 1795.

In 1800 Elder Jacob Miller moved from Virginia into the Miami Valley, Ohio, and located on a farm not far from Dayton. Elders David Bowman and John Garber Sr. also moved into this area only a year or two later. The Miami Church was organized in 1805, and in 1812 it was divided into four congregations: Lower Miami, Bear Creek, Wolf Creek, and Stillwater. From this beginning fifteen churches were established by 1850. Peter Nead, Jacob Garber, Henry Davy and other wellknown Brotherhood leaders resided in these Southern Ohio churches.

At the same time the Brethren were moving into Southern Ohio via the Ohio River route, others were coming by overland, via Pittsburg Pa. and settling in Stark Co. in the north. Elder John Gantz came to Stark Co. in 1804, and soon afterward the Nimishillen congregation was organized. Mill Creek, later known as Mahoning, was organized in 1815. George Hoke was soon elected to the ministry and became a recognized leader in the Brotherhood. Henry Kurtz, who published the first paper in the Brotherhood (The Gospel Visitor), lived at Mahoning and was Elder there for many years.

Two other churches in Northwestern Ohio, known as the Black Swamp country, were: Logan, organized 1827 and Sugar Creek, 1833. These were organized by Elder Abraham Miller from Virginia. Elder John Kline also visited and preached to these churches.

—Daniel F. Wolf

Reprinted from the November, 1957 Pilgrim

THREE GATES

If I am tempted to reveal
A tale someone to me has told
About another, let it pass,
Before I speak, three gates of gold.

Three narrow gates: First, is it true?
Then, is it needful? In my mind
Give truthful answer, and the next
Is last and narrowest, Is it kind?

And if, to reach my lips at last,
It passes through these gateways, three,
Then I may tell the tale, nor fear
What the result of speech may be.

Author unknown

Selected by Marilyn Miller

WHAT DO OUR READERS SAY?

This question from last month is perhaps one for each of us to ponder more than to answer immediately as James and John did. Nevertheless we would like to have some comment on it.

Matthew 20:22: "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Is this question for us? If so, what does it mean, and are we able?

Send your answers to this question or send a question of your own to The Pilgrim.

CHILDREN'S PAGE

THANKSGIVING

Find Psalm 107:1-9 and fill in the missing words:

Psalm 107

1. O give thanks unto the Lord, for he is good:
for his mercy endureth for ever.

2. Let the redeemed of the Lord _____,
whom he hath redeemed from the hand of the enemy;

3. And _____ them out of the lands, from
the east, and from the west, from the north, and
from the south.

4. They wandered in the _____ in a
solitary way; they found no city to dwell in.

5. Hungry and thirsty, their soul _____
in them.

6. Then they cried unto the Lord in their
trouble, and he _____ them out of their
distresses.

7. And he led them forth by the _____ way,
that they might go to a city of habitation:

8. Oh that men would _____ the Lord
for his _____ and for his wonderful works
to the children of men!

9. For he _____ the longing soul,
and filleth the hungry soul with goodness.

Questions:

1. What did the Lord do for those who cried to Him
when they were in trouble? (verse 6)

2. Does God ever help you when you are in trouble?

3. How many things can you count to be thankful to
God for?

4. See if you can say verse 1 without reading it.

—L.C.

THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THERE IS NO NAME SO SWEET

There is no name so sweet on earth,
No name so dear in Heaven,
As that before His wondrous birth
To Christ the Saviour given.

'Twas Gabriel first that did proclaim,
To His most blessed mother,
That name which now and ever more
We praise above all other.

And when He hung upon the tree,
They wrote His name above Him,
That all might see the reason we
Forevermore must love Him.

So now upon His Father's throne,
Almighty to relieve us
From sin and pain, He ever reigns
The Prince and Saviour Jesus.

We love to sing around our King,
And hail Him blessed Jesus;
For there's no word ear ever heard
So dear, so sweet as Jesus.

By George W. Bethune

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SIGNS

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14)

This was the sign the Lord gave to King Ahaz by Isaiah the prophet. King Ahaz was in trouble. Not only was he a wicked king but his enemies were approaching Jerusalem. Rezin, king of Syria and Pekah the son of Remaliah, king of Israel, were confederate against Judah. The Lord told Ahaz not to worry about them-- that they would not succeed and that the king of Assyria would overcome them both.

Ahaz was not in harmony with God but God gave him opportunity to do right and seemingly honored him with this important sign simply because he was of the house of David.

This sign has such significance because of the name "Immanuel" which in Matthew 1:23 is interpreted "God with us." As we look back on prophecies such as this we see how accurate they were because we have knowledge of the event fulfilled. But in the time of the prophecy, it no doubt was a mystery and the significance not fully understood. Perhaps King Ahaz did not understand it at all. Even at the fulfillment, the event was recognized only by revelation of the Holy Spirit. God revealed His special events to those who were searching for them and hid them from the hard-hearted and ungodly.

In the birth of the Saviour, we see evidence of the protecting hand of God and how He put His plans into effect. No doubt if Satan had understood what was happening, he would have done his utmost to prevent it. He had an effective tool to use in the person of Herod. Jealous Herod, insecure in the presence of even a baby that might be called a rival to the throne, would gladly have slain the right one as he did the other children of Bethlehem. But he could not understand the signs. Without the revelation of the Spirit of God he

could not know beyond what the wise men from the east and the scribes and chief priests of Jerusalem told him. It was not revealed to him that Jesus would be whisked away to Egypt to fulfill another sign: "Out of Egypt have I called my son." (Matthew 2:15)

There were two dedicated servants of God to whom God revealed the importance of the event of Jesus' birth. When Jesus was just 8 days old--the age for circumcision, Joseph and Mary brought Him to the temple for this ceremony. Simeon was brought there also by the Spirit of God and he took Jesus in his arms and uttered his great prophecy about the salvation of God, the light to the Gentiles, and the "fall and rising again of many in Israel." About Simeon Luke reports: ". . . the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him." Anna, too, a prophetess who stayed in the temple, "gave thanks likewise unto the Lord" at that time "and spake of him to all them that looked for redemption in Jerusalem."

These events were not by accident but by careful and deliberate planning. It reminds me of the preparation and planning Jesus made to hold His last supper with His disciples. He first sent two disciples to prepare the place. But instead of simply telling them where to prepare, He sent them into Jerusalem where they were to follow a man bearing a pitcher of water. Judas could not have known where this was to be. It would have been an ideal place for a quiet arrest of this one the Jews were after and whom Judas was seeking to betray. But Judas did not know in advance and the supper was undisturbed. Jesus remained in control and carried out His divine mission.

We can take lessons from these scriptures. We will have God's guidance and revelation only if we are willing to submit and be guided. He will reveal to us by His Spirit all we need to know to take each step. Psalm 1 speaks of this: "The ungodly are not so: but are like the chaff which the wind driveth away." They have not the guidance.

Today people can hear the Gospel over and over. They can participate in a nationwide observance that is supposed to celebrate the birth of Jesus. They can see the signs again and again--the same signs that Christians see. But without a revelation of the Spirit, they stumble on in blindness. How thankful and how submissive we should be! How joyful to know that we can be like babes and have God's will revealed. Jesus said in Matthew 11:25,26, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah 9:6,7)

--L.C.

"SEEKETH NOT HER OWN"

Love does not seek reward
For anything she does,
For she is motivated by love.

If what she does
Is not appreciated
She may be disappointed
But not angry or discouraged.

She does not quit.

For whatever she does
Is done as to Christ.

—Guy Hootman

POSSESSING OUR SPIRITUAL
POSSESSIONS IN CHRIST

Obadiah v.17 reads, ". . . and the house of Jacob shall possess their possessions." Of course, the prophet here was speaking in a prophetic way of a future time. I am thinking now with Paul and the other writers of the New Testament of their spiritual heritage in Christ and their boundless possessions now and in eternity. The Christian needs to be ". . . thoroughly furnished unto all good works." (II Timothy 3:17)

In Acts 21:8 we read of Philip the evangelist, and in Ephesians 4:11 the evangelist's vocation and ministry are closely linked to that of apostles, prophets, pastors and teachers. All the servants of Christ are His gift to the church. And now v.12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The body of Christ, the church, is most surely edified, built up, by the preaching of the Word, by the Lord adding new converts, (Acts 2:47) new stones to the spiritual edifice. For this task men need to be specially called and qualified.

So Paul writes to Timothy in charge of a large field for evangelism, the great city of Ephesus: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine, For the time will come when they will not endure sound doctrine. . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Timothy 4:2-5)

Here is a negative example from the Old Testament: II Chronicles 12:1: "And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him." V.14 says, "and he did evil, because he prepared not his heart to seek the Lord." This is the summing up of Rehoboam's life; he was not as bad as some, but he did evil in various ways, not so much from design as from neglect. And we are told why he did

evil, because he prepared not his heart to seek the Lord.

Rehoboam's loyalty to his God lasted only a short time. II Chronicles 10:1 tells us that all Israel went to Shechem to make him king. Rehoboam chose to be made king without preparing his heart, perhaps not realizing that which commences without God will end in failure, and that those who reject divine wisdom generally refuse all other wisdom. No man is inclined to good by accident; one does not go right who has not intended to do so.

If our heart is right it will make us feel and confess our need of God in the whole of our life, to cry to Him for help and wisdom and to yield to His guidance and not follow the council of vain persons. It will make us anxious to be right with Him and to do His will. Searching the scriptures and praying in the Spirit, we can have vital union with the Lord Jesus! Oh for the confirming power of the holy Ghost!

Now let us consider one phase of the beginning of the Christian life. Luke 11:24,26: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." That can happen if one allows it, but the Bible shows us a better way: the right way.

When one comes to God through faith and has accepted the Lord Jesus Christ in his heart and life--then is when our work begins. Colossians 1:29: "Whereunto I also labour, striving according to his working, which worketh in me mightily." Hebrews 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" First, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." (I Peter 2:2) The

Lord promised believers the infilling of the Holy Ghost. See Acts 2:4, 38, 39 and 9:17.

The Lord has so wonderfully provided that we can go on to perfection and purification. I Peter 1:22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Ephesians 4:24: "And that ye put on the new man, which after God is created in righteousness and true holiness." I Corinthians 6:19,20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

(To be continued)

--Raymond Wrightsman
Ligonier, Indiana

WHAT DO OUR READERS SAY?

Question:

Matthew 20:22: "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Is this question for us? If so, what does it mean, and are we able?

Answer:

The words of Jesus in Matthew 20:22 were directed to James and John personally, who were seeking what they thought were the highest positions of honor next to Jesus in His coming kingdom. Jesus rebuked them gently when he said, "Ye know not what ye ask." They no doubt were sincere in saying, "We are able." But they did not know then its deepest implications which they still had to learn, for the "kingdom" was not at all what they thought at that time.

They were dear to the heart of Jesus, and He answered them truly, and compassionately, and informatively. They would indeed drink of the "cup" that Jesus was yet

to "drink" of, and be baptized with the "baptism" He would be baptized with, but it appears that the high honor of sitting on His right hand and on His left in His kingdom was already, at that time, determined whose it should be. We read in the twelfth chapter of the Acts, how Herod killed the apostle James, and we know that his brother John was banished to the lonely isle of Patmos (probably to die there) "for the Word of God, and for the testimony of Jesus Christ." It is not known for certain how or when he died.

"Is it for us?" and "Are we able?"

Perhaps we may be like James and John: we probably do not know all of its implications if applied to us. It is evident that the "drinking of the cup" and the "baptism" which Jesus spoke of was symbolic of His suffering and death. Very soon after that memorable last supper with His disciples, we follow Jesus to Gethsemane and see Him in bitter agony praying to the Father, "If thou be willing, remove this cup from me; nevertheless not my will, but thine be done." And again, He told Peter to put up his sword: "The cup which my Father hath given me, shall I not drink it?"

No doubt, though the words of our text were spoken to James and John personally upon a very special occasion, yet it can be applicable to us, in that we must some place in our life, if we would follow Jesus, come to Gethsemane where we must be willing to say, "Not my will, but thine be done." And then go with Him to the cross where we share in His death, "that our old man might be crucified with him, that the body of sin might be destroyed, that we should not serve sin."

—D. F. Wolf

Modesto, California

NEXT MONTH'S QUESTION:

In Hebrews 13, three times (verses 7, 17, and 24) the writer mentions "them that have the rule over you." Are there any such rulers today? How do we apply verse 17: "Obey them that have the rule over you, and submit yourselves..."?

What do our readers say?

SEASON'S GREETINGS

During this time of the year, the air is filled with the spirit of love. Giving is a word synonymous with Christmas as friends and loved ones show their appreciation for one another. Christmas is a time for laying aside animosities and the troubled and depressed spirits of people worried over the many problems that often beset us. For a time, at least, there seems to be a momentary Utopia for much of the world.

The unfortunate aspect of Christmastime and its hereditary celebrations lies in the fact that the central figure of Christmas, Jesus Christ, often takes a back seat in the hearts of men. Many of us seem to forget that God gave man His very best. Oh, that we could say that we have given God our very best. For at Bethlehem, some two thousand years ago, the entirety of mankind was blessed as the birth of Christ echoed a new hope for the lost. Our Saviour's consequential death, burial and resurrection meant freedom from sin and its awful penalty.

As the King of kings and Lord of lords started His great calling in a humble manner among the lowliest environment, ought we not humble ourselves likewise, during this time and give God our very best, not only this season but every day of our lives.

In view of the lateness of the hour, we wonder whether or not we will even see the next Christmas season. Certainly Christ's Soon Return becomes more eminent and probable as the days progress. Our prayer is that we as children of God would not be ashamed at His coming and that we might be found living for Him in a life of total surrender, dedication and service.

Selected by Susan R. Coning

A Christian is like a good watch. It has an open face, busy hands, is well regulated and full of good works.

Selected by Elsie Wolf

O Lord, we wait before Thy face
In this most solemn hour,
And earnestly we seek Thy grace,
And Holy Spirit's power.

The future is as plain to Thee
As present time to us.
The best that we as servants see
Is darkly through the dusk.

But Thou hast said that we should plea
For wisdom which we need,
And Thou wilt give abundantly
The grace for which we plead.

So give us faith to see and know
Thy way is always best,
And may we by Thy grace accept
Thy choice, and in it rest.

By John H. Myers
in The Christian Contender

BAPTISM

We were made to rejoice, and believe Heaven does too, when Wade Flora requested Christian baptism Saturday, November 16, 1974. Baptism was administered that afternoon.

—Elmer Brovont

MARRIAGE

COVER-HATLER Joseph William Cover and Sherry Hatler were united in marriage on Saturday, December 14, 1974 at Mi Wuk, California.

BIRTH

CONING - A daughter, Rhoda Arlene, born on December 14 1974 to Melvin and Marilyn Coning of Goshen, Indiana.

HE CARES FOR YOU

Listen ye people; hearken to
The message God has sent to you;
At many times, in many ways,
Be true to God in all your days.

Prophets of old the message sent,
To live for God and be content,
In humble lives, in lowly ways,
Be glad to offer God the praise.

And in these latter days, no fear
When we are sure that God is near;
Blessings still flow from day to day,
To all who follow in His way.

And though we still are far from home,
Still on the earth to work and roam,
God still upholds all by His power,
In every day, in every hour.

The sun still shining by His Grace
To everyone of every race;
We born to time's rythmatic beat,
Not far from His own Mercy Seat.

We cannot wander from His sight;
He sees us all by day and night;
We live by His almighty power,
In every day and every hour.

Then let us give to Him His due;
He helps us all our journey through;
We live for Him until we die,
He takes us far beyond the sky.

—J. I. Cover

HISTORICAL

THE BRETHREN IN INDIANA

Chronicles of the Brethren, page 67, gives the following brief history of the first Brethren church in Indiana:

"In 1804-5 a colony from Pennsylvania and Virginia settled on Four Mile Creek, in what was then known as the Four Mile Indian Purchase, now Union County, Indiana. In this colony were fourteen members of the Brethren fraternity who were visited and ministered unto occasionally by Elder Jacob Miller and others from Ohio, until 1809 when they were organized into a working body called the Four Mile Church which was so far as known the first Brethren church in Indiana."

NETTLE CREEK in Wayne and Henry Counties was the second Brethren church in Indiana. It was organized in 1820 by Elders David and Aaron Miller, sons of the above mentioned Elder Jacob Miller of the Miami Valley, Ohio.

These two churches are called the "mother" churches of Indiana. In 1830 the Miller Brothers moved from Nettle Creek to South Bend, "and began the work there."

Elder David Cripe, Elder of the Wolf Creek Church in Ohio, emigrated to Elkhart County and with others organized the first Brethren church in Northern Indiana in 1830, known as the Elkhart Church. It originally included all of Elkhart County and the Northern part of Kosciusko County. From it were organized a number of other Northern Indiana churches.

PORTAGE, the second congregation in Northern Indiana, was organized in 1831. Elder David Miller of the Nettle Creek Church, Wayne Co. was the first preacher. A meeting house was built in 1851 eight miles Northwest of South Bend.

TURKEY CREEK, the third oldest congregation of the Brethren in Northern Indiana, was organized in 1838.

It comprised the southern part of Elkhart County and the Northern part of Kosciusko County, and was originally a part of the Elkhart Church. It resulted from the labors of Elders John Leatherman and Henry Neff. Elder Leatherman was in charge until his death in 1867. The original Turkey Creek church house was built in 1851 five miles south of Goshen.

UNION CENTER was formerly the Northern part of Turkey Creek, and was organized into a separate congregation in 1859 with Elder Henry Neff Sr. in charge. The Union Center church house, 3 miles east, and two miles north of Nappanee, was built in 1867.

YELLOW CREEK, organized 1856, was formerly the Western part of the Elkhart Church. John Miller, one of the first ministers in Elkhart County, was its first minister.

SOUTH BEND, organized in the 1840's, originally included all of the Southern and Eastern portion of St. Joseph County. Elders Abraham Whitmer, Jacob Bowman and George Shively were some of the early resident preachers. The district was later divided: the South and West portion retained the name South Bend; and the Southeast and Northeast portion took the name St. Joseph.

Other congregations organized by the middle of the Nineteenth Century, and for the most part subdivisions of the original districts already named, were:

YELLOW RIVER, Marshall County, 1848.

BLUE RIVER, 1852, 7 miles west of Churubusco.

TIPPECANOE, 1852, Kosciusko County.

CEDAR CREEK, 1855, Allen, DeKalb and Noble Counties.

PINE CREEK, 1854, and UNION, 1858, originally part of the South Bend District.

About the same time the Brethren were settling in Northern Indiana, others were moving into the Central and Southern parts of the State.

DEER CREEK, where Camden now stands, was begun in 1828. Samuel Wise, a deacon, and Peter Eyman, a second

degree minister, were the first settlers. It is thought to have been organized in 1830. In 1838 it was divided into two, and the new district was called BACHELOR RUN. A division occurred in the Bachelor Run Church in 1848, and Peter Eyman and others who sympathized with him formed a new church called the New Dunkers or Church of God.

PYRMONT or NORTH FORK is said to have begun in 1828 with the settling of David Ulery and family and a small company of members along the North Fork of Wild Cat Creek in Carroll and Tippecanoe Counties. It is said to have been organized in 1832. In 1845 the district was divided and Elder John Shively was given charge of the North part called NORTH FORK, and Elder John Metzger took charge of the Southern part known as MIDDLE FORK.

MANCHESTER, originally called Eel River, dates from 1836 when Joseph Harter from Montgomery Co. Ohio settled on Eel River where North Manchester now stands. It was organized in 1838 and Joseph Harter was chosen to the ministry.

MEXICO: Peter Fisher and wife Elizabeth, and Nathaniel and Francis Clingenpeel from Ohio settled in this vicinity in 1836. Elder William Moss and wife, from the original Four Mile Church, Wayne County, came in 1838, and the Church was organized in 1839.

PIPE CREEK: organized in 1852 through the labors of Samuel Murray who was ordained and given the oversight in 1857. He did much traveling and preaching, and lacked but one day of living to be 100 years old.

Other Southern Indiana churches were: BEACH GROVE, Hamilton and Madison Counties, organized 1850; HOWARD COUNTY CHURCH, 1852. Hiel Hamilton, an influential Brethren preacher, was chosen to the ministry here in 1845.

In Studies in Brethren History, it is said that the State of Indiana was divided into three church districts in 1866, at which time there were fifty-five congregations in the State.

Howard Miller, In Record of the Faithful, published 1882, lists 82 churches with 10,237 members in Indiana in 1881.

—Daniel F. Wolf

Reprinted from the November, 1957 Pilgrim

Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.

Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.

Thy Word is like an armory,
Where soldiers may repair
And find, for life's long battle day,
All needful weapons there.

Oh, may I love Thy precious Word;
May I explore its mine;
May I its fragrant flowers glean;
May light upon me shine!

Oh, may I find my armor there!
Thy Word my trusty sword;
I'll learn to fight with every foe
The battle of the Lord.

—Edwin Hodder, 1837-1904

"Thou therefore, my son, be strong in the grace that
is in Christ Jesus." —II Timothy 2:1

CHILDREN'S PAGE

THE BIRTH OF JESUS

And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

—Luke 2:1-7

Find the answers to these questions by looking up the Bible references.

1. What was the sign the angel told to the shepherds that would show the newborn Saviour? (Luke 2:12)

2. Did the shepherds tell other people about the angel's message? (Luke 2:17)

3. What unusual thing was revealed to Simeon by the Holy Ghost? (Luke 2:26)

4. Did this come true for Simeon? (Luke 2:29,30)

5. Who told Joseph to name the baby "Jesus"?

(Matthew 1:20,21)

6. What does "Emmanuel" mean? (Matthew 1:23)

7. What valuable gifts did the wise men give to Jesus? (Matthew 2:11) —L.C.